

AMERICA

A CATHOLIC REVIEW OF THE WEEK

NOVEMBER 12, 1938

WHAT'S WHAT

MOTHER CABRINI, after her beatification on Sunday, November 13, will be officially known to the Church as Blessed Frances Xavier. Her mortal remains lie in peace among her spiritual daughters at the Novitiate of the Missionary Sisters of the Sacred Heart and the Mother Cabrini High School, at Fort Washington in New York City, on the elevated bank of the Hudson. Recently, the official commission from Rome had her body exhumed. It was found to be, now twenty-one years after her death, marvelously fresh as in life, with features unimpaired and blue eyes open. Placed in a glass encasement, it was open for the public to view, for the believer as for the skeptic. John LaFarge preached at her interment at West Park in 1917. . . . JUDGE CLARK, sitting in Newark, delivered a decision on certain events that occurred in Mayor Hague's Jersey City. Paul L. Blakely, aggressive champion of the rights of free speech in this nation, examines the principles and precedents on the issue. . . . THE UNITED STATES CATHOLIC HISTORICAL SOCIETY is reviewed by the oldest and most valued member, Thomas F. Meehan, whose recollections antedate the Society by some thirty years. . . . MOSCOW and the American Marxists are keenly dissected by Captain John E. Kelly, whose brilliant and devastating comments on Communists and Red Loyalists are well known to our readers. . . . GRESSET and his ill-fated wit receives kindly treatment from the kindly Father Daly, literary editor of *Thought* and former literary editor of AMERICA, whose own stories, essays and poems have, at times, shown the wit without the bite of the eighteenth-century humorist.

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Editor-in-Chief: FRANCIS X. TALBOT.

Associate Editors: PAUL L. BLAKELY, JOHN LAFARGE, GERARD DONNELLY, JOHN A. TOOMEY, LEONARD FEENEY, WILLIAM J. BENN, ALBERT I. WHELAN.

Editorial Office: 329 W. 108TH STREET, NEW YORK CITY.

Business Manager: STEPHEN J. MEANY.

Business Office: 53 PARK PLACE, NEW YORK CITY.

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COMMENT

THE DATE on which this paragraph is written, November 2, may have significance. About the time it reaches the public, next week, an event may have happened that will be heralded in the newspapers with three-inch headlines and that will be screamed over the radio. We are not sure that this event will happen. But we are certain of the outcries if it does occur. Because of the possibility, we are communicating our fears in advance to the State Department, and demanding in advance that the State Department fall not into the trap that, we suspect, has been laid, a trap that will snap the United States into serious foreign entanglements, moreover, a trap that will catch this country in the snarls of the Spanish Communists.

The facts beget our fears. An American freighter, the *Erica Reed*, cleared from New York yesterday afternoon, November 1, loaded with American foodstuffs, medicines, clothing, etc., collected through American agencies for relief in Loyalist Spain. The destination of the *Erica Reed* is Valencia, a harbor closely guarded by Nationalist warships. The *Erica Reed* has been sent on a hazardous trip. We have reason to believe that some of its sponsors, with purpose and full knowledge, have sent this American ship to Spain with the expectation that it will be sunk. They have charted it through the straits of Gibraltar, vigilantly controlled by Franco vessels, and directed it to Valencia, presumably as a challenge.

Two things may happen. First, a Nationalist cruiser or submarine or airplane may attack the *Erica Reed*. This, we believe, would be welcomed by the American sponsors of the *Erica Reed*, for propaganda purposes. They would grow hysterical over the barbarous act of Franco, attacking an American vessel, carrying American seamen and American gifts, bound on an errand of mercy. They would demand punitive action by the American Government. Yet, by their express intention, it would seem, they scheme in advance for an American outrage, and prepare for American involvements. If they sincerely concerned themselves with the safety of the relief cargo, they would have routed the vessel through France, and would not have thrust it into certain danger.

Second, the *Erica Reed* may be sunk by its masters or by the Loyalists, with the guilt falsely placed on Franco and the Nationalists. Knowing the desperate strategies which the Loyalists and their Communist workers in the United States employ, the supposition is not fanciful. The propaganda value for such an act of wilful destruction of their own property would outweigh, tremendously, the material value of the ship and its cargo.

The despatch of the *Erica Reed* from New York to Valencia seems to be a deliberate and a brazen attempt to involve the United States in trouble.

Will President Roosevelt and Secretary Cordell Hull be surprised if this American vessel is sunk? Will they recognize the trickery of those who sent the *Erica Reed* to Valencia and of those who will demand action by this Government if any mishap falls upon the vessel? Will the American Government resent being put on the spot?

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THE MEXICAN immigration difficulties of twenty-one German and Austrian Jewish exiles was feelingly pictured by the *New York Times*, October 31, in a dispatch from its Mexican representative. The Mexican Secretary of the Interior had refused them permission to enter Mexico and an appeal to President Cárdenas and Jewish Societies in the United States was their last hope to be rendered vain. The writer praised the self-control and lack of hysteria displayed by the exiles in the face of such unwelcome treatment. In place of passports the exiles had various documents and affidavits signed by some Mexican official and addressed to the acting Mexican Consul in Vienna. In the news account, which was anything but clear, we were told that four bore affidavits permitting entrance to the United States on the German entrance quota. There was one short sentence more revealing than the rest. "If they can once get ashore, all of them have Mexican tourist visas." The Mexican officials, however, held that they were immigrants, not tourists. Just now the United States Department of Immigration and Labor are rounding up dependents of supposedly American citizens who have been in this country for years, some of whom are, we know, dutiful, hardworking people, who find themselves facing the prospect of deportation through some unconscious error or technicality. These people have not made friends of the ship's steward as in the case of the *Orinoco* passengers but have made lasting friendships among our citizens by years of devoted service and honest toil in a country they have never let down.

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EVER ready to unsheath a sword in defense of Fuehrer Hitler, *Der Angriff*, Labor organ of Berlin, denounced the Holy Father for his late speech criticizing Nazi attacks on Catholics. Describing the Pope's words as "monstrous accusations of Germany," it questioned: "Who asked 'Christ's representative' in style of Jewish warmongers to make allegations about the political intentions of the German Reich, allegations which must be classed as hatred, filled with calumnies?" Referring to the Pope's remark that the Papacy had seen the rise but also the decline of Napoleon, Bismarck and Kaiser Wilhelm, *Der Angriff* says the Pope neglects an essential fact. Napoleon, Bismarck and

Wilhelm were individuals separated from their people, whose power lasted while they lived, whereas Adolf Hitler is the leader of a politically united people, a man conscious of his eternity and who has leadership that will survive the Fuehrer. So the Berlin sycophants of the poor deluded mortal man are backing down on assumptions of divinity for their Fuehrer. When one recalls the military system of oppression that secures a show of union between leader and people, he is hardly impressed by the superiority claimed for Hitler. But if the issue is a challenge between Christ's representative and the military Hitler, ruling with bullets, espionage and a stark regime of fear, the rest of the world outside Germany would know how to place their bets, were the challenge not so ludicrous and vulgar. God is still in His heaven even though Adolf of Berlin may think it is by the fiat and permission of Munich. Poor, silly men and their sillier, sycophantic satellites, such as *Der Angriff!* Meanwhile their labeling of opponents as Jewish warmongers has been precluded by Adolf's persecution which has gone far beyond Jews.

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WITH the appointment of a distinct Episcopal Committee on Youth at the recent meeting of the Hierarchy at Washington and a National Union of all Catholic Youth organizations in Canada, it seems as if this very important field of Catholic Action is to be more vigorously cultivated for fairer future harvests. The Union of Canadian Catholic Youth with headquarters at Ottawa will organize the Catholic youth of all nationalities. Under the directions of the Hierarchy the organized bodies will converge their forces to promote and defend the principles of Faith, justice and charity. All youth groups recognized by the Ordinary of the diocese may become nationally affiliated. The Union respects the local autonomy of its membership, but the latter must conform with the national constitution. Proportional representation will be honored, and the two language categories, English and French speaking, will be respected. The National Committee will comprise thirty members, eighteen French and twelve English, and a like division of the office holders. The two presidents will be chosen annually, with the help of the Bishops, by His Eminence Cardinal Villeneuve of Quebec and Archbishop McGuigan of Toronto. The work of affiliated groups will be planned by the National Committee and a national congress will be held annually in a rotation of the chief cities of the Dominion. A permanent national secretariat will be established at Ottawa. The likeness of the Canadian to the English National Catholic Action organization, lately referred to in these pages can be readily seen.

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ADDRESSING the annual national convention of the National Council of Catholic Women at Biloxi, Miss., Most Rev. William L. Adrian, Bishop of Nashville, Tenn., said their presence from all parts of the United States was concrete evidence that they were thoroughly imbued with the value of

organization. Referring to "recent experiences," Bishop Adrian said that Russia, Mexico, Spain and Germany were, within the memory of most of us, overwhelmingly Christian, even Catholic. "Today, Christianity in every one of them is fighting for its very life and lies almost strangled to death. And this strangely, too, despite the fact that the majority of these peoples are still Christians at heart. What has happened? A pitiful minority, well-organized, energetic, enthusiastic, took advantage of an unorganized, self-centered, lethargic majority's inactivity; quietly strengthened its hold on the reigns of government and rendered useless the latent strength of that vast majority." Archbishop Beckman deprecated the craze for illegitimate and pagan art forms in the presence of the rich culture of the Church; evil forces are hard at work endeavoring to undermine its Christian status, debauch its high purpose and harness it to serve individual diabolical ends. Yet Catholics with their rich heritage permit, if they do not freely endorse by their criminal indifference, "jam sessions," "jitterbugs" and cannibalistic rhythmic orgies to occupy a place in our social scheme of things, wooing our youth along the primrose path. The Archbishop's words on impressionistic art and futuristic atrocities are surely timed "in a setting where art has been robbed, as was the man of Jericho, of its most beautiful essence and meaning, and left to die along the highroad of Communistic endeavor."

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PRESIDENT Cárdenas of Mexico is a humorist of the practical joker type. He gave us a fair sample of his technique when he confiscated the American-owned oil and farm properties, which really belonged to American investors. Of course, the joke was on us since we have bungled our way consistently through various regimes in Mexico, but particularly during the presidency of Calles and the present incumbent. Señor Cárdenas asserts emphatically that his Government is going to reimburse the American companies for their losses. He insists that hitherto the companies have made their protest representations through their respective diplomatic channels; that this is not a diplomatic question by any stretch of imagination; that all the companies have to do is to come to him; that "if they come here to my desk," to quote Cárdenas' words, "and put their cards on the table, I will negotiate with them direct. I will settle the question in justice and equity." But it seems that the Señor was again up to one of his practical jokes, for at the very time that he was directing his remarks to the press, his Government was seizing the headquarters of the Standard Oil Company of New Jersey. Standard Oil was told that they might have the property back if they could prove ownership. The Señor's idea of a perfect poker game is for everybody else to lay "their cards on the table" so that he can bid accordingly. Our State Department has consistently shown our cards to the Mexican authorities, and now that they are fully acquainted with our hands, they will shortly have all our chips.

BLESSED FRANCES CABRINI CITIZEN OF THE UNITED STATES

Heroic Italian woman who wrought wonders in many lands

JOHN LAFARGE, S.J.

THE CHURCH, on November 13 of this year, raises Mother Francesca Saverio Cabrini, foundress of the Missionary Sisters of the Sacred Heart of Jesus, to the lofty honors of beatification. Her life was duly scrutinized by the usual exhaustive procedure which must establish the heroic practice of the virtues of faith, hope and charity; and Almighty God has seen fit to witness to His beloved by two miracles, incontestably proved. One of these, the cure in infancy of the present seminarian, Peter Smith, took place in the United States, the field of a great part of Mother Cabrini's apostolic efforts.

If we took Mother Cabrini's life as an answer, we should say that sanctity consists in doing a great many most astonishing things, all of which were evidently needed for the good of society and the salvation of souls. But the definition does not fit, for other people have established hospitals, schools and orphan asylums without thereby winning the crown of beatification; while, on the other hand, vast hosts of the Blessed have left not a line of writing, nor a rule of foundation, nor a brick or stone behind to mark their passage through this earth. They lived and loved, but they were not creators of the visible and tangible.

In the case of Mother Cabrini, her *being*, in the full sense of the word, thus her sanctity, was expressed in an extraordinary series of tremendous activities, which shuttled her to and fro over half the world and back again, month after month, year after year, planning, founding, building, in Italy, France, England and Spain; in New York, Chicago, Seattle, Denver, Los Angeles; in Nicaragua, Costa Rica, Panama; in Buenos Aires, Rio de Janeiro. She hurries back from Brazil to New York and thence to Italy to arrange for a foundation; stops off fifteen days in London and establishes a house there on her way back to America. She is pre-eminently the organizing type of saint; not the hidden contemplative, not the quiet teacher, not the world-fleeing penitent.

Her entire life is a steady, logical development of an initial principle, which fascinated her imagination as a serious, studious, cheerful thirteenth child of a well-to-do agriculturist in Lombardy. She grew to maturity in her rude experience as a country

school teacher, when she had the strange experience of taking a vow of obedience to a more or less crazy and perfectly impossible spinster, not a nun; then to find her supposed superior immediately deposed and herself placed by the Bishop at the head of the little teaching community in her stead. Later ensued the following dialog toward the end of 1880 (she was then thirty years old, being born July 15, 1850); and it closed the long years of obscure labors and hidden crosses and misunderstandings which would have broken any less chivalrous spirit.

The Bishop of Lodi, the pious and zealous Msgr. Gelmini, called her to him and said:

"I know that you want to become a missionary Sister. I know no religious institutes of that character. Found one yourself."

Francesca Cabrini, reflecting a few minutes, then looked up at the Bishop and said in a firm voice: "I will look for a house. *Cercherò una casa.*"

Brief as this dialog was, it epitomized her whole exterior life, which revolved from that moment until her last breath around two poles: a complete authorization or commission for what she was to do; and then the search for a house—and invariably she found it. All her works she started in utter poverty; all of them she left in flourishing condition.

Her assurance in having obtained her commissions frequently dismayed the local ecclesiastical authorities. At first they were startled by the sudden appearance of this black-clad, blue-eyed figure who always had a perfectly clear idea of what poor, sick, orphaned Italians needed in the way of a residence or a school or a hotel to be transformed as she saw fit. But they soon became her warmest friends, and strong men were won by the dauntlessness of a woman, whose own strength lay not in any psychologic masterfulness but in any unshakeable faith in Divine goodness and Divine Providence.

The Archbishop of Rio de Janeiro found her with a broom in her hand when he visited her newly established house in his diocese. Pretending, in gentlemanly fashion, not to recognize her, he asked to see "The Mother General." She bowed, pointed to the parlor where His Grace would be seated, and

soon reappeared minus broom and apron in all the dignity of a Most Reverend Mother.

The story of Mother Cabrini's wanderings and works is a vast epic. It is in the line of Mother Marie de l'Incarnation, in the seventeenth century; of Mother Elizabeth Seton, in the early nineteenth; of her own contemporary, friend and protectress in her early years of difficult foot-hold-seeking in Rome: Mother Marie of the Passion, foundress of the Franciscan Missionary Sisters of Mary; and, indeed, of the great Saint Teresa of Avila, with her famous "foundations," to whose joyous intercession Francesca Cabrini turned when traveling over desolate roads in Spain at one of the most trying moments in her long career.

Her life meant numberless voyages over a sea which she dreaded in her youth but loved in her later years as a moon-lit, limitless image of the strange, stormy yet all-bearing and ever-kindly Providence of God. It meant trips on mule-back at literally breath-taking altitudes in the Andes. It meant descending into the bowels of Colorado mines to give between blows of the pick a word of spiritual advice to Italian laborers. It meant hours spent in back-parlors of cheap restaurants of London; looking for orphan children in the suburbs of Paris; hot summer months in the east-side New York tenements of the 'Nineties; talks on ship-board with Catholic Negro stevedores from Jamaica; rescuing bewildered Italians from being lynched by angry mobs; refusing the Queen of Spain's request to have two of the Sisters teach Christian Doctrine to the *princesas*—for fear lest the plain-minded Missionaries might become less plain-minded from contact with court life.

Then, too, it meant being architect and contractor and stone-mason and everything else when a twelve-month job of remodeling had to be completed in eight; it meant walking into the president's office of an Eastern college, who had never thought of selling the institution, calmly asking his price because it was what she needed for her work, and winning his consent at her own figure.

The most astonishing thing about Mother Cabrini's exploits is not their multiplicity and vastness, but the fact that they were carried out with a wretched physical instrument, a body shaken and torn by chronic malaria. Quivering with fever, Francesca Cabrini would set out to cross continents and oceans; yet never lost her tranquil, unalterable inner poise. As her gifted biographer, Nello Vian, remarks, she was a woman of essentials. Nothing could ever distract her from the work to which a boundless love of God and man impelled her soul: to bring salvation and comfort to the millions of Italian emigrants through the world.

The first Retreat I ever gave was to Mother Cabrini and her orphans and her Sisters and miscellaneous friends at West Park, in 1906. I remember that she rather alarmed me then; I had the feeling of meeting a relentless though pious *réalisateur*, one who got stupendous things done, but made everyone rather uncomfortable in doing so. But as I analyze this recollection I see that most of that judgment came from the circumstances not

from the person herself. The circumstances were the frightful spiritual and temporal conditions into which our own neglect and, be it said, contempt, had plunged the Italian emigrants who came to our shores; and those circumstances lent a certain harshness to any life which, as hers did, attempted not to pick out a few "nice" Italians from the mass, but to drag thousands and millions into light and health and salvation with one terrific drag of the net, tumbling the fish out upon the shore, helter-skelter, with scant guide or measure but the immeasurable love of God.

The harshness of her task was mirrored in the rather mournful garb of her Sisters; their rigid adherence to certain Old World customs as to heating and other concessions to human nature; and her own insistent pushing forward of her spiritual kingdom despite all obstacles.

On the contrary, the letters and the intimate outpourings of Francesca Cabrini reveal a most sweet and delicate soul. Most of all, they reveal the dazzling beauty of the inmost principle of her life, which made her say that while few are called to practise heroic austerities during their life, all are called to bear the "crucifixion of the spirit," which purifies and transforms the soul. The center of her life was not in dreams of outward achievements, but far within, in what she called the "mystic sleep of the soul," the utter oblation of the Spouse of Christ to her Lord and Lover.

It was in 1887 that the apostolic Msgr. Scalabrini, Bishop of Piacenza, proposed to Mother Cabrini to go to the United States. Leo XIII sealed her life's work with his succinct advice: "Not to the East—China and Japan—but to the West." In August, 1903, she acquired the old North Shore Hotel in Chicago, which was turned into the Columbus Hospital. At her death she had founded some thirty institutions in this country and abroad. Today, there are 3,584 of her Religious, with four novitiates and seven hospitals in the United States. The East did claim her in the end, for her Sisters came eventually to Shanghai, in China.

So the Sisters were right, in instinct, if not in liturgy, who had prepared the altar not for a Requiem Mass but for a white Mass of thanksgiving when we buried her at West Park in January 1, 1918. Her body had been brought on there from Chicago where she had died in December 22, 1917, the nuns praying every instant of the way. I had experienced more elaborate funerals, but not a more austere one, for the temperature was twenty-five degrees below zero, the chapel was unheated, and my companion and I had walked across the Hudson on the five-foot-thick ice from Poughkeepsie. Literally-minded, the three of us, headed by the Reverend Rector of the Redemptorist House of Studies at Esopus, insisted upon the usual "black Mass." But inwardly we felt we were beaten: those who knew her as none others knew her would one day see her glory emerge from her tomb as they assured us it would, and God would glorify to the whole world the humble school-teacher of Vidardo who covered three continents and two hemispheres with the net of her passionate love.

THE EYES OF MOSCOW FASTEN ON THE WEST

While the Marxist menace is eased out of Europe

JOHN E. KELLY

WITHIN the past few months a famous English medical specialist was summoned post-haste, fee paid in advance, to diagnose the physical ills of the Autocrat of all the Russias. Ushered into an enormous bedchamber, he was confronted by four identical beds, in which lay four Stalins. Two of the patients suffered from heart trouble, one seriously; another was ill of the liver; the fourth was in good health. This Oriental stratagem to deceive the physician as to the exact identity of the patient cannot conceal the fact that Stalin must be ill as he surveys the world scene today.

Two years ago Communism was riding high, its waves lapped ever higher against the bulwarks of civilization in east and west; the Hammer and Sickle waved over Madrid; Chiang Kai-shek bowed to the Chinese Reds in return for suicidal aid against Japan. Today from the Kremlin the view is bleak indeed: the Munich agreement threw Russia back into Asia; the capture of Canton reduces the Soviets to the status of a mountain kingdom isolated from the highways of the world.

Only in Stalin's Far West does the red glow increase; in only one major land is Communism on the ascendant: in the United States of America. Karl Radek said years ago that the Bolsheviks would gladly trade the rest of the world for mastery of this country since possessing America's resources, they would rapidly recapture the globe. The time approaches when Radek's formula must be tried.

For things are desperate in Soviet Russia. If Stalin be not insane literally, he lives in an agony of fear. His murderous suspicion falls upon those most needed to maintain the fiction of Soviet armed might. Within the past year, every Admiral of the Red Navy has walked the underground passage in the Kremlin to receive the OGPU's bullet in the back of the neck; all the Red Field Marshals except "Vassily Bluecher" (né Chesin) currently reported in prison, and the perennial War Commissar, Voroshilov, have been liquidated. Their passing wrecked the Red war-machine; more, it exploded the bubble of the "Russian alliance" that had sustained the British fire-eaters seeking another Armageddon.

A Russian "army of seventeen million men" was

one thing; a Russian army turned mob was no advantage to London; Stalin smoothed the path to Berchtesgaden when he doomed the Admirals. Nor dare Stalin trust his purged forces; when the Red Army parades in the Red Square, in those mass demonstrations which Amkino reproduces for the delight of our fatuous intelligentsia, cartridge belts and rifles are empty, only the OGPU guards are armed: the grotesque figure on the reviewing stand, mustache handle-barred as in the days of the Bicycle Built for Two, is too tempting a target.

Had Stalin trusted his army, its loyalty, its ability, he could not have resisted the opportunity to take Manchukuo while Japan was occupied with China. He was afraid of Bluecher, fearful lest a Marshal victorious over Japan would cross a Russian Rubicon. He could not trust his war material; every Japanese lieutenant knew that Franco's Moors had captured the vaunted Russian tanks with a pair of army blankets and a bottle of kerosene. His air force, before which the writers of the Sunday supplements genuflected in awe, was outmaneuvered and outfought in Spain, as on the unforgettable day when Major Garcia Morato, alone in his pursuit plane, met *forty-seven* Red planes over Valencia Province, manned by flyers from Stalin's regular army, downed four and made his way safely homeward.

Stalin knew this, the British missed nothing. The balance of power in Europe changed; in America the League for Peace and Democracy recruited in the government offices. Eliza crossing the ice, stepping from tilting cake to floe, had nothing on the dexterity with which the Red master-minds abandoned Europe to entrench themselves here. It must be done quickly and it was; quickly before General Franco's ultimate victory and the collapse of Chiang Kai-shek reveal to eyes long blinded by propaganda what Communist rule really means to its "beneficiaries."

The retreat of Moscow began with the fiasco of Marcel (Moses) Rosenberg. Co-worker of Michael Borodin (Grusenber) in the seduction of China in 1927, Rosenberg established such a reputation for manipulation of the mass mind that Stalin sent him to take charge of the Spanish Red government. Arriving in September, 1936, he at once constituted

himself the sole master, recasting the Madrid Cabinet and requiring that all of its edicts bear his initials before being promulgated. The rhapsodists of the North American Committee sang fervently, if discordantly, of "Spanish Democracy." Rosenberg it was who insisted upon the defense of Madrid, after the Red government had fled to Valencia, in defiance of military maxims, for its propaganda value. Its propaganda value was enormous, but defense, *per se*, does not win wars and Stalin had sent him there to liquidate Franco. In 1937 Rosenberg was recalled and sent "to a sanitarium in south Russia," one of those Russian sanitariums where the inmates await, six feet under the ground, the resurrection which they denied.

After Rosenberg, Russia was on the defensive in Spain, on the defensive against Franco, on the defensive even against its own Spanish puppets and their increasingly querulous demands that Russia, which had started all the trouble, "do something." Alas, the Kremlin could not. A nation that refused to be cowed by the cold-blooded murder of half a million of its noncombatants, a nation whose soldiers left bloody prints of their bare feet on the jagged rocks of the Europe Mountains as they drove the Commissars into the Bay of Biscay, a nation whose sons crowded the military academies, paused briefly under the Crucifix, and pinning on their insignia as fledgling lieutenants, went gaily forth to the lines, knowing that the average life of Franco's subalterns at the front was thirty-six days, was a nation the Third International could not cope with.

Losing Spain meant losing France. Stalin's hope in the Gallic Republic was not in Thorez and the mutineer, André Marti, but in the "fellow travelers," the Rumanian-born Léon Blum, Pierre Cot, pacifist and arms smuggler, and the Grand Orient. Blum's financial confiscations led to flight from the franc, further devaluation, and his shameless intervention in Spain brought an unpublished warning from across the Rhine that led to his fall. Doriot, Herriot, one by one, French leaders once friendly to Moscow have seen the unilateralness of Russian professions and turned hostile. None understands and hates a Communist like a reformed radical: *vide* Mussolini. Moscow lost more than France in the fall of Blum and the eclipse of the Popular Front. The Little Entente drew away, chilled by the Spanish adventure and fearful of Russian domination. Poland renounced an alliance that might deliver her to the arch-enemy in the Kremlin. Only Lithuania remained in the Red column, an air-base for striking at central Europe.

The Munich agreement was the greatest Soviet defeat since Brest Litovsk. Russia ceased to be a world power and reverted to Asiatic isolation. When the Sudeten demands were first made upon Czechoslovakia, President Benes agreed in principle. The day following, Dimitrov, Secretary General of the Third International, Stalin's man Friday for external affairs, requiring direct action, landed at the Prague airdrome. He addressed himself in unmeasured terms to the Czech leader, recalling Soviet aid in creating and maintaining the Czech

state despite demands for revision of the monstrosity of Versailles, promised military aid, threatened dire things if Benes surrendered. The Czech attitude stiffened. An unqualified "no" was sent Berlin.

Radical France was exultant; *nous marchons*; but in the Quai d'Orsay gloom deepened. The French Ambassador to Russia reported that the Russians would not move; they did not dare trust their army and the army would not leave Russia. General Gamelin, commander of the French Army, sent a hasty note that the strength of Marshal Goering's air force had been fatally under-estimated. There was only one thing left to do; Chamberlain and Daladier swept aside all illusions, including Russia as a factor in the fate of Europe, and accepted the Fuehrer's terms.

It is in human nature that the British and French statesmen today vent their chagrin upon the broken idol "Russian cooperation," and joined with Chancellor Hitler in locking Stalin in his Asiatic purloins. Stalin has no recourse but to build painfully all over again, if he can. He cannot resort to force; even if his army would fight beyond Russian borders, there are no allies. A war with Germany would send the goose-stepping legions slicing through the Red hordes like a sharp knife through cheese.

Even his disciples turn against the master. Mexico, upon which he lavished so much paternal care, accepted Stalin's money and lessons but not his control. Communism has been Indianized. And there is Trotsky. How sharper than a serpent's tooth must be the spectacle of Mexico following Marxist practice and confiscating capitalist oil fields, and then bartering the stolen oil to Stalin's German enemy!

No wonder Stalin's heart fails him. But as the cold eye that directed the Tiflis bank robbery surveys the world, he sees a well-tilled field, harrowed and seeded, with tiny hammers and sickles springing through the fertile soil. Even as he watches, the strange barred and starred flag that waves over it seems to darken in hue and the bars converge in one mass of blood red. From the Pacific shore of this inviting refuge, he hears the voice of his satrap, Earl Browder, speaking to a closed meeting of the Communist Party:

The Communist revolution in the United States has been accomplished. We have bored so deeply into the Federal Government that we now control it. The only part of the proletarian program that remains uncompleted is the purge of class enemies. There will be no General Franco in this country; we have located him and neutralized him.

There is more truth than boast in the arrogant words of our little Stalin. The Red grasp has been revealed in frightening intensity in the sworn testimony before the Dies Committee and elsewhere. Investigations to date have only scratched the surface. The major effort of the Third International today is the conquest of the United States. It is not only the richest country in the world, it is almost the only one credulous enough to believe "it cannot happen here," to extend a helping hand to those who come to overthrow us.

RECORDS AND STUDIES OF AMERICA'S CATHOLIC PAST

A glance at some achievements in historical research

THOMAS F. MEEHAN

AMONG the recommendations made by the Third Plenary Council of Baltimore, which ended its sessions on December 7, 1884, was the promotion of the preservation and study of the details and facts of our Catholic American history. In accordance with this, a meeting of a number of Catholic men was held in New York, on December 9, at which the then Bishop John Ireland of St. Paul, Minn., presided. The outcome was the organization, a week later, of the United States Catholic Historical Society, with Richard H. Clarke as its president. Its stated purpose included not only the collection of material bearing on the history of the Church in the United States to make up a great Catholic reference library, but with it, a building that would serve as a repository for these records.

This, as Dr. Herbermann later said in writing of the Society's history, was a mistaken policy of exaggerated pretensions. A quarterly magazine was started in January, 1887, which lasted for four years, following two years of inactivity after the organization of the Society. Although a number of important and interesting articles were contributed to its pages by notable writers, the Society became practically moribund until 1897, when, through the instrumentality of Archbishop Corrigan, it was revived and Dr. Charles H. Herbermann was elected president.

Under his direction, the publication of the quarterly magazine ceased but, in its place, a formal volume of historical papers with the title *Catholic Historical Records and Studies* was begun. The first volume, 425 pages, was published in January 1899, and was made up in two parts. Since then the Society has published twenty-eight volumes of *Records and Studies* and seventeen of the *Monograph Series*, making with the issues of the original quarterly, the *United States Catholic Historical Magazine*, seventy-one printed volumes averaging about 250 pages each and containing some 300 historical articles. Of these publications 30,000 copies have been distributed to the members and the public.

The Society then had 125 members. All of these have since passed away except Msgr. M. J. Lavelle, Msgr. Joseph H. McMahon, John J. Wynne, S.J., and former Supreme Court Justices Daniel F. Cohalan, and James A. O'Gorman.

The first volume of the new series started off with nineteen articles, several of importance. Archbishop Corrigan contributed two, the beginning of a register of all the clergy laboring in New York from the missionary times, and the other on the establishment of New York's cemeteries. The then Monsignor, later Cardinal John M. Farley gave the first chapters of his life of Cardinal McCloskey; Dr. Herbermann his memoir of Bishop Dubois; Father T. J. Campbell, S.J. an article on the beginnings of the Hierarchy in the United States and the Rev. J. H. McGlean the first section of the long *Baptismal Register* of St. Peter's, mother church of New York.

I began my connection with the Society's publications in this 1899 volume. Dr. Herbermann gave me an undated newspaper clipping, asking me if I could identify where it came from, and drafted me to write him something about it. I recognized it at once as part of a page of my father's paper, the *Irish American*, and as a report of the speech made by Archbishop Hughes to the "Draft Rioters," from the balcony of his residence on the northwest corner of Madison Avenue and Thirty-Sixth Street, New York, on the afternoon of July 17, 1863. To this I added all the explanatory and incidental data, making a contribution of about twenty pages. Since then I have directly or indirectly had something to do with all the following publications of the Society.

When I began my school days at St. Francis Xavier's, in 1865, Dr. Herbermann was a member of the College faculty. The friendship then begun continued with ever-increasing affection and sincerity till his lamented death half a century after, on August 24, 1916. He made me his assistant and it was my good fortune thus to be of intimate service to him when, in his last years, the affliction of blindness came to him. But thanks to his remarkable memory and erudition, and to the devoted and unceasing patience with which his daughters replaced the vanished light of his darkened eyes, he was able to carry on his work not only for the Society but for the *Catholic Encyclopedia*, of which he was editor-in-chief.

He had compiled most of the contents of Volume X of *Records and Studies* when he died. I finished it and brought it out with a suitable memoir of his

career by our mutual friend, Peter Condon, in January 1917. Succeeding then to the editorial direction of the Society's publications, it has been my privilege and pleasure, with the assistance of many workers in the historical field all over the country, especially Msgr. Peter Guilday of the Catholic University, to be able to continue the effort to preserve our Catholic records so practically begun by Dr. Herbermann. There is no space here to detail even a small portion of the many articles contributed to *Records and Studies*. There are indices of them in Volumes XI, XIII, XIV, XV and XXIV which indicate their material for easy consultation.

The *Monograph Series* deserves appreciation for its distinction and value. Commencing with *The Voyages of Columbus*, the *Unpublished Letters of Charles Carroll of Carrollton* followed. A copy of this volume was sold for \$25 to a collector at a book auction sale some time ago. Dr. Herbermann's facsimile reproduction (1907) of *The Cosmographiae Introductio of Martin Waldseemüller*, and the maps that for the first time gave to the New World the name "America," attained an international repute. Another facsimile that gained even more widespread acclaim was the reproduction (1928) of the oldest extant American book *Doctrina Breve*, published in 1514, in the City of Mexico by Bishop Zumárraga. I was able to do this through the kindness of Mr. Archer M. Huntington who had each of the 167 pages of the original copy in the library of the Hispanic Society of America photographed for me. Of this volume 1,000 copies were made and distributed.

A beautifully bound and tooled copy was presented to Pope Pius XI at a special audience accorded to the Misses Louise and Elizabeth Herbermann and Cornelia Craigie, acting as the representatives of the Society. The Holy Father examined the volume minutely, praised its typographical details and the work of the Society in this and its other activities. A complete set of *Historical Records and Studies* has been placed in the Vatican Library at the personal request of the former Prefect, now Cardinal Tisserant, and of the present incumbent, the Rev. A. M. Albaredo.

Msgr. Arthur J. Scanlan, in *St. Joseph's Seminary, Dunwoodie, New York*, relates the century of progress made by New York's seminaries, from that at the former villa of Father LaFarge's grandfather in the wilds of Jefferson County in 1838, to the modern institution at Dunwoodie, the monument of Archbishop Corrigan's administration. Msgr. Guilday's *The Church in Virginia (1815-1822)* is a startling chapter on a once impending schism that threatened disaster to the Church. In *Pioneer Catholic Journalism* Dr. Paul J. Foik, C.S.C., traced the expanding of the Catholic press from the early enterprises to the dawn of our up-to-date era for the apostleship of the printed word. *The Quebec Act: A Primary Cause of the American Revolution*, by Father Charles H. Metzger, S.J., has been in much demand by research workers. Dr. Leo R. Ryan's *Old St. Peter's. The Mother Church of Catholic New York (1785-1935)* is another monograph with a national Revolutionary, as well as a

local parish, background. Its first pastor and founder, Father Charles Whelan, was a chaplain on one of the French warships that helped to decide the contest for the Continental forces. Washington was inaugurated our first President almost within the shadow of St. Peter's steeple. New York was then the capital of the Republic and the first Congress met, and all the Federal departments of the new Government, under the Constitution, were organized in St. Peter's parish. Dr. Ryan offers this entertaining story, and that of two candidates now being presented for beatification, Mother Seton of the Sisters of Charity and the Carmelite Prioress, Mother Adelaide O'Sullivan, both born in the parish. Mother Adelaide died in Spain. The war has interrupted the diocesan process of her beatification as an ideal exponent of the austere Teresian Rule.

In all I have been able to accomplish, as editor of the Society's publications and contributor to its *Records*, AMERICA should have its own share of credit. Membership on the staff gave the sympathetic environment and opportunity for the work, with the international contacts so important and fruitful in its evolution. All five of its editors have been active and enthusiastic members of the Society. As probably the latest turn in this direction, is the incident that Father Wilfrid Parsons, now Dean of the Graduate School and Archivist at Georgetown University, was inspired by an article he read in AMERICA to offer to the public last year the remarkable and most interesting exhibit of Catholic American bibliographia that previously had been hidden away in the Georgetown archives and its library shelves, and to follow this by the completion for publication, next month, of his volume of *Bibliographia Americana*, which, not only will include and correct Finotti's historic list of the 'seventies, but will add to it several hundred titles, making the new list the really comprehensive and authoritative source for research students.

In the past there was apathy and indifference. Many valuable records were lost. This stigma of neglect the Society has sought to remove and to stimulate and arouse among the Catholics of the present generation an interest in the labors and struggles of the pioneers of the Faith; and to offer to students source materials for the broadening of the knowledge of our title deeds to a commanding place and influence in the story of the development of the Republic. This policy the Society has adhered to, in spite of many flattering suggestions for other activities. That it has been successfully accomplished is indicated by the approval and acceptance of scholars and research authorities of the vigor, ability and value of the numerous articles made available for research work in the pages of the *Monograph Series* and the volumes of *Historical Records and Studies*.

The Society's membership is international and, in addition to individuals, includes, headed by the Vatican Library, those of ninety other institutions, universities and colleges, here and abroad. All publications of the Society are distributed immediately on issue to the members without any charge other than the annual dues.

CENSORSHIP, FREE SPEECH AND BREACHES OF THE PEACE

"Free but not licentious discussion must be encouraged"

PAUL L. BLAKELY, S.J.

SOME years ago, a city in Minnesota was afflicted with a fly-by-night sheet which made a business of publishing scandalous and defamatory stories. Any local notable served the editor as a target, but the shining mark he dearly loved was some public official. His course did not endear him to the discriminating, and before he was ambushed and shot to death, an attempt had been made to curb him by a Minnesota law enacted in 1925. The statute provided that unless a publisher making unpleasant accusations was "able and disposed to bring competent evidence to satisfy the judge that the charges are true, and are published with good motive and for justifiable ends, his newspaper is suppressed and further publication is made punishable as a contempt of court." (*The Constitution*, by Magruder and Claire.)

The publisher was accordingly indicted, tried and, since he was either unable or indisposed to satisfy the judge and the jury, was found guilty. After an appeal had been granted, the publisher returned to his old tricks, and was at once held in contempt of court. When the case at last reached the Supreme Court of the United States, this editor, although no paladin, still less a Galahad, had won much sympathy which might better have been expended upon worthier men. His plight apparently gave our highest tribunal food for thought and disputation. At length, in 1931, in an opinion read by Chief Justice Hughes, the Court held that the Minnesota statute was "the essence of censorship," and hence void under the due process clause of the Fourteenth Amendment. (In *Near v. State of Minnesota ex rel. Olson*, 283 U. S. 697.)

The point of this opinion is that the State had tried to correct an undeniable evil in the wrong way, that is, without due process of law. The local courts were open to victims who complained of libel, and in many cases the State could undoubtedly have proceeded against the editor under the statutes punishing the publication of indecent, blasphemous, or criminally libelous statements. But it could not, the Court held, punish him by suppressing his newspaper. It was this method which the Court rejected as the essence of censorship.

The contention that the Minnesota publication was merely a scandal sheet, tending to provoke

breaches of the peace, even if true, was immaterial. Said the Court:

Equally unavailing is the insistence that the statute is designed to prevent the circulation of scandal which tends to disturb the public peace and to provoke assaults and the commission of crime. . . . The theory of the constitutional guarantee is that an even more serious public evil would be caused by authority to prevent publication. . . .

This opinion is particularly interesting in view of the long-awaited decision of Judge William Clark, of the Federal District Court sitting in Newark, New Jersey, published on October 27. With the special issues of that case, vitally important as they undoubtedly are, we are not at present interested. What focuses attention on Judge Clark is his suggestion that a municipal censorship for speeches to be delivered in public places be established. Said Judge Clark:

We deem this to be the correct constitutional procedure. Before refusing the permits the municipal authorities must have proof that the present applicants at least have spoken in the past in such fashion that audiences similar to those to be reasonably expected in Jersey City, have indulged in breaches of the peace. If that proof were made, we think that either a copy of the speech to be currently delivered could be required and censored in the light of the reasonable apprehension of disorder by firm and courageous city officials, or else the speakers could be bound over to keep the peace and be of good behavior.

One thing must be said for Judge Clark—he cares little for precedent. For we venture to say that no plea for censorship has ever been offered by any American court or official.

Judge Clark is aware, and openly confesses, that what he suggests is censorship. But he believes that it would give us better speeches. The addresses "might suffer in spontaneity, but there are those who think that the listening public would welcome the compensating gain in thoughtfulness." Possibly; but others would think that they were being regaled by a speech dictated by the local chief of police. This official may be a worthy man, but when we go to listen to John Smith, exploiting his plans to purify local politics, we want to hear what John Smith thinks, or thinks that he thinks, and not what some municipal panjandrum thinks that Smith ought to think.

It is, in truth, difficult to take Judge Clark's proposal other than as a rather cumbrous judicial pleasantry. But viewing it seriously, it is open to many grave objections.

What is meant by "municipal authorities"? The Mayor? The chief of police? A special official, exercising the functions of public censor? In this case, would he be designated by the legislature, or by the mayor, or elected by the people? Or does the term signify a body consisting of all city officials?

Most important of all, what clause in any State Constitution authorizes "previous censorship" of speeches? What clause in the Federal Constitution even tolerates it?

It will be said that here there is question of an address to be delivered on public property, not in some private assembly. But the questions remain. Acting in good faith for the common good, public officials may forbid all speeches in streets, parks, and other public places. That proposition has never been denied, except by fanatics. But since, by supposition, some speeches are allowed, the censor would be required to distinguish between citizen and citizen, and to decide, on the basis of a submitted text, that one will be permitted to speak, and another forbidden. On what grounds will the censor grant or deny permission?

Judge Clark assists us in answering that question. If on a former occasion, he writes, the audience has "indulged in breaches of the peace," and if like conduct is looked for in the "audience similar to those to be reasonably expected," then the orator, waiting hat in hand, and trembling as he glances at the blue prints of rack and thumbscrew in the censor's outer office, is told that the permit will be denied. He is not a fit person to talk on public property, since on a former occasion his audience, instead of going to sleep, "indulged in breaches of the peace."

An important question to be decided here, it seems to us: "Who is responsible for these breaches of the peace?" Only the other day, Senator Bulkley, of Ohio, and his opponent, Robert A. Taft, were unable to continue their debate in the usually decorous city of Cincinnati, because of rioters in the audience whom the police were unwilling to suppress. Dayton took pattern from Cincinnati, and repeated the "breaches of the peace." Surely no one would attribute these disorders to either of these gentlemen, but each would stand in peril were Judge Clark's censorship at work in Ohio.

It is not unknown that political, religious and other meetings, have been disturbed by professional rioters hired for the occasion. "Breaches of the peace" may follow either because the speaker has advocated violence, and has been heard with favor, or because he has advocated peace, and has been assailed by dissenters with sticks and stones.

In the first case, no constitutional guarantee is violated when the speaker is punished, not by a censor, but after due process in the courts, for his inflammatory language. But there is not a line in any American constitution which provides that the punishment may take the form of requiring him

thereafter to submit the speeches which he proposes to make in a public place to municipal censorship. The fact that he has offended is not evidence that he will offend again. In American law, as Judge Clark admits, past conduct is not a cause for future restraint.

In other words, the civil authority may not discriminate against an individual for an act not yet committed, on the ground that in the past he has committed such an act. The police power may authorize surveillance, in this case, but it does not authorize penalty until the suspect actually offends. In a well-governed city, a public speaker guilty of using inflammatory or other improper language can and should be punished, as the law provides, and be at once arrested and held for the courts should he again offend, whether his audience riots, or listens in unbroken stolidity.

That is, or should be, the ordinary procedure. It is perfectly in keeping with constitutional procedure. It is "due process." Previous censorship, on the contrary, is unknown to all our Constitutions. As Blackstone wrote in 1769, in words applicable to the present case: "The liberty of the press is indeed essential to the nature of a free state; but this consists in laying no *previous* restraints upon publications, and not in freedom from censure for criminal matter when published."

To subject the press to the restrictive power of a licenser, as was formerly done . . . is to subject all freedom of sentiment to the prejudices of one man, and make him the arbitrary and infallible judge of all contravened points in learning, religion, and government. But to punish (as the law does at present) any dangerous or offensive writing which, when published, shall on a fair and impartial trial be adjudged of a pernicious tendency, is necessary for the preservation of peace and good order, of government and religion—the only solid foundations of civil liberty.

The same idea is expressed in the Constitutions of practically all the States. Thus, in the Bill of Rights of the Commonwealth of Kentucky, it is provided that "every person may freely and fully speak, write, and print on any subject, being responsible for the abuse of that liberty." Commenting on the First Amendment in 1833, Mr. Justice Story, one of our greatest constitutional authorities, wrote:

No one can doubt the importance, in a free government, of the right to canvass the acts of public men and the tendency of public measures, to censure boldly the conduct of rulers, and to scrutinize closely the policy and plans of the Government. This is the great security of a free government. If we would preserve it, public opinion must be enlightened; political vigilance must be inculcated; free, but not licentious discussion, must be encouraged.

In a government of this type, there is no place for previous censorship of speech. Better is it to suffer breaches of the peace than to undermine the guarantees of the First Amendment by establishing municipal censorship. Abuses can be curbed by due process of law, and no other method of correcting them is compatible, as Story observes, with the principles of "free government." We can have government without free speech, but it will not be free government. It will be tyranny.

RACE HATRED

BY the blessing of God, sons and daughters of all races in the world live in harmony under the flag of the United States. From time to time, an ugly spirit of race hatred causes discord in certain sections of the country, but this spirit has never been reflected in our laws, or in the customs of the American people. Nor can it ever be more than a discredited spirit, as long as we are faithful to the ideals and to the constitutional provisions which by banning racial and religious discrimination have made this country a haven for the persecuted.

Europe has been less fortunate. On the Continent a number of races and an even greater number of racial sub-divisions live side by side under different governments. No more than in the United States do we find unity of race and blood in any country. France and Spain show perhaps a dozen racial strains, and in Italy the differences between the inhabitants of the south, central and northern sections are plain even to the casual observer. Throughout Eastern Europe there is a large admixture of Oriental blood, especially in the border countries where peoples from Europe and Asia have been crossing and re-crossing for centuries. In Germany, a blending of different strains makes Hitler's policy of "racial purity" absurd. Obviously, then, in Europe an exaggerated estimate of nationalism is always a cause of unrest, and may easily be made a cause of war.

Within the last few years Germany has suffered keenly from a false and unwholesome nationalism. It has been Hitler's deliberate purpose to engender the delusion that Germans are by nature superior to all other peoples, provided, of course, that they can show their connection with an undiluted Aryan stock. His scientists have actually taught that "the human races, by reason of their natural and unchangeable characteristics, are so different from one another, that there is a greater difference between the lowest and highest form of man than between the lowest of the human species and the most highly developed in the animal kingdom." (Letter of the Sacred Congregation of Seminaries, April 13, 1938.) As the Holy Father has observed, a national policy based on this principle, must begin as un-Christian and end as inhuman.

This teaching has been used by Hitler chiefly against the Jews, on the plea that German blood must be kept in its original racial purity. Since Germany shows a mixture of bloods, hardly less notable than that found in Spain, France and Italy, "original racial purity" becomes a meaningless phrase. But this philosophy, now employed to justify policies which harry the Jews out of Germany, can obviously be used to persecute any minority which may incur the Fuehrer's displeasure. It can be accepted by no government which realizes its duties to every class under its rule, and it must be emphatically rejected by everyone who believes that we are all children of God before whom there is no distinction of Jew and Gentile.

ARMISTICE DAY

ALL the world was happy on November 11, 1918, the first Armistice Day. The war to end all wars, and to guarantee peace by protecting the rights of every nation, had ended. The world looked forward to an era of prosperity and unbroken peace. After twenty years, we perceive larger armies in every country in the world, and more powerful navies. Billions are expended on new armaments, although few nations are far removed from financial bankruptcy. Our only hope now lies in fervent prayer that Almighty God, the Ruler of all nations, may incline the hearts of men everywhere to peace.

WASHINGTON AND THE

TWO facts stand out like a pair of sore thumbs in connection with the Dies Committee. One is that the Communists do not like it. The other is that the Administration is doing everything that is possible to discredit it.

The Communists object because the Committee has uncovered their anti-social, anti-American principles and policies. But just why should the Administration roar when the Communist ox has been gored?

It should be remembered that this Committee was not appointed by the executive branch of the Government. The Committee is independent of it. It will not even report to the executive, but to the House of Representatives. Within the limits of the commission given it, the Committee represents Congress, and not the executive, or the courts. Its report to Congress may be used as the basis of legislation, or it may be quietly laid aside. It is responsible to Congress alone.

No sooner had Chairman Dies announced the general lines of the investigation which the Committee proposed to undertake, than opposition began to make itself felt. Almost as a matter of routine, the many facilities for investigation set up in the numerous bureaus at Washington are put at the disposal of Congressional committees. But from the outset a new policy was in force for the Dies Committee.

The Department of Justice regretted its inability to furnish legal counsel. Speaking for the F.B.I., which not long ago was supposed to be investigating Communism, Mr. Hoover like-

THE C.I.O.

OUR best wishes go to the C.I.O. which will open a national convention next week. The C.I.O. can fill a useful place in the labor world. It has already organized industries which the older body failed to organize, and it has created for unskilled labor a sense of solidarity that, on the whole, is healthy. But since it has never had a constitution, some of its local branches have been debased by unscrupulous agitators. We hope that this convention will write a constitution, taking for its basic principle: "Rights must be religiously respected wherever they are found."

THE DIES COMMITTEE

wise regretted that he was unable to afford any assistance. Thereupon, Chairman Dies, remembering that the LaFollette Committee had obtained a number of investigators, appointed by the WPA, addressed a letter to the President, asking that this aid be accorded his Committee. After a month, the President replied, enclosing a letter from the head of the WPA. It was another refusal.

If the Administration's present policy is followed, the Committee will be crippled in the work which it is now trying to do, and will be discontinued by the next Congress. As far as we have been able to ascertain, no committee appointed by Congress, certainly none within the last fifty years, has been so bitterly attacked by officials of the Government. Chairman Dies is supported by the record in his statement that the Secretary of Labor, the Secretary of the Interior, and the head of the WPA "as if by pre-arrangement" have ridiculed and misrepresented the Committee.

These officials are within their legal right in opposing the Committee. But they have strange comrades. They can boast that in their hatred of the Committee they are joined by every militant Communist in the United States.

It is said that an attempt will be made to appoint a Congressional committee to investigate the Dies Committee. We hope that the report is true. There will be Americans in the next Congress who will insist that one point of the new investigation will be the Administration's opposition to the Dies Committee.

REGRETTABLY, we think, Senator Wagner, of New York, declined to debate the Labor Relations Act, during the recent campaign, with his opponent, John Lord O'Brian. Both gentlemen are well equipped to discuss labor relations, and the debate would have thrown much light on the actual operation of the Act. But if the Senator was unwilling to expose the Act which bears his name to the perils of debate, Donald Richberg, once a leader in "the brain trust," is not. In an interview published throughout the country last week, Mr. Richberg throws down the gauntlet to all who believe that to change one jot or title of the Act is equivalent to betrayal of labor's cause.

As may not be now remembered, Mr. Richberg is the author of the Railway Labor Act, and of that part of the National Labor Relations Act (Section 7a) which guarantees labor's right to collective bargaining. He was the head of the original NRA and of the National Emergency Council. For years he has acted as legal counsel for the railway brotherhoods. Mr. Richberg can speak as one whose relations with organized labor and with the first New Deal policies have been intimate.

It is Mr. Richberg's reasoned conclusion that the Wagner Act may do immense harm to labor if it is not speedily amended. He submits, therefore, three or four changes, all of which, incidentally, have been recommended by this Review.

The Board should not act as judge and prosecutor in labor controversies, nor should it have the right to designate the unit for collective bargaining by employees. Employers as well as employees should be permitted to initiate proceedings before the Board. Finally, the Board should be vested with legal authority to mediate between employees and employers, leaving to the courts punishment of employers who violate or evade their legal obligations. At present, while an appeal can be taken from the Board's decisions, the law obliges the Federal courts to accept as final the Board's findings of fact.

Now, no one who has followed the struggles of organized labor to secure recognition for its rights can deny that the ostensible purposes of the Labor Act are above criticism. Among the chief of these purposes is support for the right of workers to organize and to bargain collectively. But to enforce this right is not always an easy task. A multitude of border-line cases are sure to arise in a country like ours, and to distinguish just where the rights of the employee end and where consideration must be given the equally undoubted rights of the employer, calls for a judicial spirit which under the very terms of the Act the Labor Board is forbidden to invoke.

As the Act stands, Mr. Richberg's contention that in all cases "labor may win or not win, but it can't lose," is literally true. The Board files a complaint with itself, and appoints one of its own lawyers to prosecute the complaint before one of its own trial examiners. The Board then reviews the

complaint which it has initiated and prosecuted, and makes the final decision.

The peril to labor from this one-sided method of dispensing justice, Mr. Richberg observes, "is the possibility of a revulsion which might go to the other extreme." The intention of the Labor Act, to aid the worker to organize, is, we repeat, above criticism. To give this intention actuality a Board of some sort is undoubtedly necessary. But we fail to see why we must have a Board which acts as policeman, jury, prosecutor and judge. We are fond of saying that labor disputes cannot be settled unless labor's rights are fully recognized. It is equally true that they cannot be settled unless full recognition is also accorded all rights of employers.

RAILWAY WAGE CUTS

PERHAPS too much was expected from the President's committee appointed to report on the railway wage-cut controversy. The committee condemns the proposed wage-cut, but offers the roads no practicable program for their present difficulties.

Some of its findings are undoubtedly true. Wages paid railway workers are not high, "even as compared with wages in other comparable industries." Again, a fifteen per-cent wage-cut would not greatly aid the needy roads, and would give an unfair advantage to the roads not in immediate need. But it is also true that railway income for the first nine months of the present year is less than half of what it was in a corresponding period in 1937, that one-third of the roads are in bankruptcy, and that some of the more prosperous roads are wondering how much longer they can carry on.

The committee believes that the present stringency is only a "short-time situation." That may or may not be true. If the stringency is soon terminated, the distress of the roads will pass. If not, more of the roads now financially sound will go into bankruptcy at no remote period.

The alternatives to bankruptcy are two: Federal aid on a large scale, such as the Government now seems ready to extend to the light and power utilities, or Federal ownership. Federal aid would continue the unbalanced budget, and while we need not quarrel over book-keeping, even of the curious types incubated by Washington bureaucrats, it is clear that the Government's policy of spending over long periods far more than it receives, is not one to be applauded. Federal ownership has its advocates, but we are not among them. In our judgment, it would bring poorer service at a higher cost, since it would mean operation of the roads by a political bureaucracy.

Meanwhile, we hope that the roads will endeavor to see what remedy can be found in economy, beginning with the reduction of all salaries in the higher brackets, and going on to a campaign to recover some of the business taken from them by trucks, barges and airplanes. The Government can support this campaign by applying to all inter-State carriers the rules and regulations which now bind only the railways.

TO WHOM SHALL WE GO?

POPULAR devotions are sometimes criticized for putting too much stress upon prayers for temporal favors. It is true, of course, that any devotion approved by the Church (and we should fight shy of all not approved) can be abused. Yet it is a grave error to suppose that we displease Almighty God when we ask Him to help us in our temporal necessities. If we cannot turn to Him when the shadows fall, to whom can we turn? "Lord," asks the forthright Peter, "to whom shall we go?"

The error lies in asking for temporal favors without complete submission to the will of God Who knows what is best for us. This submission does not mean that we do not feel our trials and anxieties; it has nothing to do with our feelings. Submission is an act of the will by which we tell Almighty God that while the burden is heavy and we ask that it be removed, we are willing to keep on carrying it, should He think best. Prayer of this nature will always be answered. If our difficulties are not lessened, but even increased, we shall be made strong to meet them, and for the favor which we ask, God will substitute another in keeping with our actual needs.

The shrine of Our Lady at Lourdes has long been noted as a place where pilgrims ask for temporal favors, usually the healing of some physical ailment. Our Lord does not always hear their prayers, for only a very small percentage of the sick are cured. Yet it is a fact that thousands of the sick who leave Lourdes unhealed, return home to die in sentiments of joy. God did not give them the physical relief which they asked, but He gave them a more ardent love of Him and His Holy Mother, a firmer confidence in His loving Providence, and an intense desire to be united with Him forever in Heaven.

In our moments of affliction, it will help to remember that Our Divine Lord will deal with us as with the pilgrims at Lourdes. Wherever we are, we can call upon Him, and He will hear us. Our prayers for temporal aid can be made a powerful means of sanctification, when we ask, as Our Lord teaches, "aright." And we ask "aright" when we go to Him and say: "Lord help me, not as I wish, but as You think best. Thank You."

The Gospel for tomorrow (Saint Matthew, ix, 18-26) gives us two examples of how Our Lord hears the prayer of Faith and resignation. At the instance of a stricken father, He raises from the dead a little girl, and He heals a poor woman who had suffered for years from a hemorrhage. "Come, lay thy hand upon her," begs the sorrowing father, "and she shall live." "If I can touch only the hem of his garment," says the sick woman to herself, hovering on the edge of the crowd about Our Lord, "I shall be healed."

Great was their faith, great their reward. Our prayers may not be answered in so striking a manner, but answered they will be. We can then go on to a life made brighter by our larger Faith and by a truer love of God, our Father, Who does all things well.

CHRONICLE

THE ADMINISTRATION. The Roosevelt-appointed Emergency Fact-Finding Board recommended that the railroads drop their projected plan to cut wages fifteen per cent. President Roosevelt urged the railroads to abide by the Board's recommendation. . . . A State Department note to Japan demanded that the Nipponese observe the Open Door policy, cease violating American rights in the Far East. . . . The Department of Justice and the Canadian Government were investigating an "apparent" infringement of the United States Neutrality Law, in the shipment of some forty American airplanes from Canada to Spain, the State Department announced. . . . Emphasizing before the National Foreign Trade Convention the necessity of building up international commerce as a means of achieving peace, Secretary Hull declared: "I know that without expansion of international trade based upon fair dealing and equal treatment for all, there can be no stability and security within nations." . . . Forty-nine new ships have been contracted for since January 1, as part of the Maritime Commission's ten-year program for building up the American merchant marine. . . . The Securities and Exchange Commission announced far-reaching, public-protecting changes in the regulations of the New York Stock Exchange. The changes were expected to alter brokerage practices throughout the country. . . . Fifty-one United States Senators, 194 Representatives and thirty Governors urged President Roosevelt to indicate to the British Government "our earnest hope that the doors of Palestine will be kept open for the Jewish refugees now suffering cruel oppression in European lands and that the Jewish national home policy in Palestine be maintained."

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THE DIES COMMITTEE. Chairman Dies charged Secretary Perkins with deceiving the Department of Justice concerning the George J. Strecker deportation case with the view of stopping a Supreme Court verdict that would allow deportation of Harry Bridges. In a letter to Solicitor General, Robert H. Jackson, Mr. Dies maintained: "That the Labor Department files reveal a strong bias on the part of Madame Frances Perkins and the Department of Labor in favor of Harry Bridges and an effort on their part to protect rather than to deport him. That, as head of the Labor Department, Madame Frances Perkins is endeavoring to throw the Strecker case in order to save Harry Bridges, a Communist and alien leader, in violation of the laws of the United States, the decision of our Federal courts, and her oath of office." . . . Mr. Dies contended that the Government was not presenting all the evidence in the Strecker case. . . . Concerning refusal of the Administration to cooperate

with his Committee, Mr. Dies declared: "There is not another instance in the history of this country that I have been able to find of a Congressional committee which was denied departmental assistance when Congress had requested such help."

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AT HOME. A message of "profound sympathy in the hour of bitter sorrow," was forwarded by the Hierarchy of the United States to Cardinal Innitzer and the Austrian Bishops. . . . Rendering a verdict in the suit by the C.I.O. and the American Civil Liberties Union against Mayor Frank Hague and Jersey City officials charging violation of their civil liberties, Federal Judge William Clark in Newark decreed in favor of the plaintiffs and enjoined "the defending officials of Jersey City from in any way interfering with the plaintiffs in their right to be and move about freely in Jersey City; to distribute leaflets and circulars of a character similar to those being circulated at the time of the institution of this suit or of a substantially similar character; to address public meetings in the parks of Jersey City subject only to the city's right to carry out the recreational purpose of those parks by arranging convenient times and places; to display placards of the character of those displayed at the time of the institution of this suit . . . in or on the public places of Jersey City." Judge Clark, referring to the obligation of city officials to permit mass meetings in public parks, ruled that the right of free assembly was not absolute, but limited by considerations of public peace. He declared a form of previous censorship would be "correct constitutional procedure." "Before refusing the permits," his decision said, "the municipal authorities must have proof that the present applicants at least have spoken in the past in such fashion that audiences similar to those to be reasonably expected in Jersey City have indulged in breaches of the peace . . . a copy of the speech to be currently delivered could be required and censored in the light of the reasonable apprehension of disorder. . . ." On the ground that the meeting would lead to "riot, disorderly assemblage and disturbances," Daniel J. Casey, Director of Public Safety in Jersey City, denied the application for an open-air meeting at which Roger N. Baldwin, chief of the American Civil Liberties Union, was to speak.

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CZECH-HUNGARIAN DISPUTE The quarrel over Hungarian minorities in Czechoslovakia was submitted to an arbitration commission composed of German Foreign Minister Von Ribbentrop and Italian Foreign Minister Ciano. The Hungarian and Czech Governments agreed to abide by the decision of the commission. Its verdict awarded some 4,000 square

miles of Czech territory to Hungary. Peopling the ceded section are 720,000 Hungarians, 14,000 Slovaks and Ukrainians. The Polish-Hungarians desire for a common frontier was denied, Carpathian Ruthenia remaining with Czechoslovakia. Hungary staged mammoth demonstrations to celebrate the return of territory taken from her twenty years ago. The Czechoslovakian Government announced officially that agreement had been reached between Poland and Czechoslovakia concerning sections to be ceded to Poland. Following the lopping off of its territory, Czechoslovakia was left with 39,000 square miles populated by 10,000,000 people. It lost approximately 15,000 square miles, 4,700,000 subjects.

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GERMANY. General Ludwig Beck, chief of the General Staff, resigned, was succeeded by General Franz Halder. His constant warnings to Hitler that the German army was not prepared for a major conflict were said to be responsible for his retirement. . . . General von Epp, director of the Nazi Colonial Policy Office, speaking near Berlin, demanded the return of all former colonial possessions of the Reich. . . . Stung by a new Polish law forbidding re-entry into Poland of Polish citizens who had not had their passports revalidated, the Reich Government commenced transporting thousands of Polish Jews to the Polish frontier. Finally, after negotiations between Warsaw and Berlin, the mass deportations were suspended.

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GREAT BRITAIN. The House of Commons by a thumping majority of 345 to 138 approved Prime Minister Chamberlain's Anglo-Italian treaty negotiated last Easter. Mr. Chamberlain told the House the Spanish civil war no longer menaced European peace. The House believed him despite the news that a Nationalist ship had sunk a British-owned boat not far from the English coast. The Prime Minister declared he did not believe that Spain would be a Fascist power or would swing in the Fascist orbit. In another address before the House of Commons, Mr. Chamberlain said: "Geographically Germany must occupy the predominating position in relation to the States of Central and South-eastern Europe. I do not see any reason why we should expect a fundamental change to take place in these regions. Far from this country being concerned, we have no wish to block Germany out of these countries or encircle her economically." Mr. Chamberlain announced new defense expenditures in addition to the 1,500,000,000 pounds Britain has already laid aside for its five-year rearmament program. . . . Appointment of the Duke of Kent, brother of the King, as Governor-General of Australia, was heralded.

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SPAIN. Lieutenant-Colonel Ramon Franco, brother of Generalissimo Francisco Franco, was killed when his airplane crashed in a storm off Palma, Majorca. He was in charge of the Majorca base. Colonel

Franco first spanned the South Atlantic by air in January 1926. On a flight from Spain to the United States in 1929, he drifted for a week near the Azores when his plane was forced down. Colonel Franco led the Cuatro Vientos airdrome rebellion of 500 aviators and soldiers against the Alfonso Government. He joined the Nationalist army in 1936. . . . Nationalist attacks on Loyalist lines in the Ebro sector of Eastern Spain continued. Franco forces moved to within artillery range of Mora de Ebro.

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FRANCE. A disastrous fire spread death and ruin through Marseilles, as the Radical Socialist Congress, headed by Premier Edouard Daladier, was conducting its convention. When the blaze was brought under control, the convention turned its attention to the affairs of France. France can reach agreements with Italy and Germany in the interest of peace, M. Daladier declared. The Premier broke completely with the Communist section of the Popular Front. Faced though she is with a critical financial situation, France can win through, M. Daladier believed. Intimating he would not abrogate the forty-hour law, he emphasized the need of increasing production. Workers must agree to work overtime; employers and employes must make concessions; authority of the State over both must be preserved. Only thus could bankruptcy be avoided, and bankruptcy would end French liberty, the Premier said. Daladier's Radical Socialist party called for a world economic conference, in accordance with President Roosevelt's suggestions. "The League of Nations is no longer able to assure security and respect for law to all peoples," the convention resolved. In his final statement, M. Daladier declared: "It is no longer a question of how long the Cabinet will last. The question is whether we can still save democracy or not. I still believe it can be done."

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CHINA-JAPAN. In an official statement, Japan announced its aim to dominate China. Japan "seeks a new order that will insure the permanent stability of East Asia. . . . This new order has for its foundation a tripartite relationship of mutual aid and co-ordination between Japan, Manchukuo and China in political, economic, cultural and other fields," the statement disclosed, adding "Japan is confident that other powers will on their part correctly appreciate her aims and policy and will adapt their attitude to the new conditions prevailing in East Asia."

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FOOTNOTES. Mexico persisted in seizure of American-owned lands. . . . Bloodshed in Palestine continued. . . . Cuba's strong man, Colonel Fulgencio Batista, will visit Washington as guest of the War Department. Colonel Batista will also visit Mexico. . . . Recount reduced the majority of Leftist presidential candidate, Pedro Aguirre Cerda, in Chile, to 4,000.

CORRESPONDENCE

JEWS AND CATHOLICS

EDITOR: I thoroughly agree with the letter of Lawrence Kent Patterson, S.J. (AMERICA, October 29) that recently there has been entirely too much anti-Semitic prejudice in Catholic publications.

The history of Austria and Germany clearly proves beyond all peradventure of doubt that anti-Semitic persecution is always followed by anti-Catholic persecution, and that for Catholics to engage in anti-Semitic agitation is not only a violation of Catholic doctrine, but would clearly invite self destruction to Catholicism in America.

The encyclicals of Popes Pius XI and Leo XIII are clearly against all forms of racial intolerance. Only last week Pius XI pointed out that the Nazi menace, with its hideous racial persecutions, was the greatest menace to our civilization.

I think we should observe the encyclicals of Popes Pius XI and Leo XIII a little more closely. These are progressive and, while forbidding racial intolerance, they do not forbid association of Catholics with non-Catholics for their mutual advancement to obtain a better distribution of the products of our machine age in trade unions and other mutually beneficial societies. Only in this way can we put into practise the encyclicals of Popes Pius XI and Leo XIII and advance our Catholic heritage.

New York, N. Y.

J. A. MCG.

EDITOR: Father Patterson's letter gives the impression that any opposition to the Jews is anti-Semitism deplored by the Pope.

Of course, the Jews call anti-Semitism any form of opposition to themselves. A distinction is here necessary.

If by anti-Semitism we mean the doctrine that refuses to identify Jehovah with the one, true and triune God, that rejects the revelations of the Old Testament and bases its opposition to the Jews on a racialism absolutely irreconcilable with the Christian faith, then no Catholic can be an anti-Semite.

If, however, by anti-Semitism we mean opposition to the Jewish efforts to permeate the world with materialism and to pervert our Christian faith, then every Christian must be an anti-Semite.

Let the philosemites and the apostles of quietistic charity study the historical attitude of the Church towards the Jews. Jewish propaganda has deceived many. The Church will not contradict herself. Benedict XIV in his encyclical letter to the Polish bishops concerning the Jews wrote this: "In this matter, as in all others, we follow the same rule of conduct as our Venerable Predecessors."

In his book, *L'Antisémitisme*, Bernard Lazare, a Jew, asserts: "The Jew is not satisfied with de-Christianizing; he Judaizes, he destroys Catholic or

Protestant faith, he provokes indifference, but he imposes his idea of the world, of morals, and of life upon those whose faith he ruins; he works at his age-old task—the annihilation of the religion of Christ."

Opposition even to such a plan the Jews will call anti-Semitism, but we must call it noble Christian patriotism and genuine Catholic Action.

New York, N. Y.

ARBOGASTUS

EDITOR: We hailed with interest Father Patterson's letter on the *Pope and Jews* (October 29). The letter is indicative of vision and a sense of fairness. It challenges the noblest ideals of Catholicism. It sees the Pope as the great moral leader of a world torn by currents of expediency and threatened by a pagan nationalism. It has the courage to declare true principles of Catholicism in the world war on the Jews.

But in the same issue, in the *Comment* (a splendid feature), referring to the Abraham Lincoln Brigade, the writer states: "Most of the 3,200 Americans were Jewish and foreign-born riff-raff, etc." Is that statement fact or fancy?

In this day when the word *Jew* begets immediate vituperation, even by so-called followers of Christ, it behooves us all to be wary of incendiary statements. We have no brief for the misguided zeal and pagan utopian ideals of the Abraham Lincoln Brigade, but must we attribute it to the fact that they were mostly Jews?

New York, N. Y.

PAUL B. WARD, C.S.P.

ELECTIONS SCORE CARD

EDITOR: Officials of the Republican National Committee, of the Democratic National Committee, and of one of the local newspapers helped me to compile and check the list of 145 candidates' names published in last week's article, *Score Card for November Elections*.

However, despite these efforts at accuracy, I find the list in error in at least two places.

In California, Ray L. Riley, whom I named as Republican candidate for Senator, is out of the race. Hence the line in the first column of the article should be corrected to read:

CAL. 4. Downey (D) v. Bancroft (R)

In Wisconsin, the Democratic aspirant to the Governorship was so anti-New Deal that he withdrew in favor of the Republican. Whereupon the Democratic State Committee named a new candidate. Hence the second last paragraph of the article should contain this correction:

WISC. 31. Bolens (D) v. Hell (R) v. LaFollette (P)

I hope our readers can note these corrections in time for the election returns.

New York, N. Y.

GERARD DONNELLY, S.J.

LITERATURE AND ARTS

JEAN BAPTISTE LOUIS GRESSET: EX-JESUIT AND POET

JAMES J. DALY, S.J.

JEAN BAPTISTE LOUIS GRESSET is a notable figure in the history of French literature. His *Le Méchant* is a classic comedy, and he ranks with France's best writers of light and humorous poetry. He was born at Amiens in 1709, and, after his boyhood education in a Jesuit school, entered the Society at the age of sixteen. He made his philosophical studies in the famous Collège Louis le Grand, and was then sent to teach in the Jesuit college in Rouen.

In 1734, while he was still in Rouen, his *Vert-Vert*—more accurately, *Ver-Vert*, i.e., "Gray-Green"—appeared and threw France, and indeed all Europe, into gales of laughter. Written in witty decasyllabics, it told the story of a parrot in a Visitation convent. The apt bird had learned from the nuns many pious phrases, and its reputation for decorum grew until another convent begged to be allowed to have him for a brief visit. On the way down the canal, the parrot picked up the profanity of the bargemen with results that may be imagined on his arrival at his destination. He was shipped back in a hurry to his home and subjected to a course of penance until he learned better. And then he died from overfeeding.

The poem was composed in high spirits, and the fun in it is irresistible. It suited the mood of a world that always takes religion lightly and regards convent life as too quaint for words. A sister of the powerful de Chauvelin, Keeper of the Seals, was a Visitation nun, and she complained to her brother, not unreasonably, about this Jesuit publication. In the meantime, Gresset had come to Paris from Rouen to make his theological studies in the Collège Louis le Grand. It is difficult to believe that Gresset, still a young scholastic, had published the poem with the usual official approval. But the worst critics of "Jesuit fanaticism" must confess that all through his troubles Gresset was treated with lenient forbearance by his superiors.

When de Chauvelin lodged his protest with the Provincial, Gresset was taken from his course of theology in Paris and bundled off to La Flèche, another famous Jesuit college, the alma mater of Descartes and David Hume, where he was given

the honorable post of Professor of Rhetoric. Being remote from the capital and in the country, it was probably considered a safer sort of domicile for that dangerous thing called genius. Anyhow, it was a mild punishment. At least, de Chauvelin might forget about him. In most of the notices of Gresset, which have appeared in English, the impression is conveyed that the Jesuits expelled Gresset from the Order for having written a masterpiece of gay humor. It is true, some of the fathers thought he ought to be expelled; but, in view of his youth and his repentant mood, superiors were content with exile to La Flèche.

But the mercurial temperament of the artist could not be repressed. In the following year, Gresset got himself into a worse tangle. His *La Chartreuse* appeared in print without authorization. Gresset may have been in good faith when he pleaded innocence of any conscious violation of his rule in the publication of his poems. But, after one disastrous precedent, it is not easy to understand how he could have counted on the discretion of admiring friends among whom his manuscripts were freely circulated. This time the matter was more serious: he offended the Paris *parlement*, a far more powerful and dangerous body than a convent of nuns.

The *parlement* of Paris was composed of nobles, ecclesiastics and rich commoners, and exercised judicial and administrative powers which made them a strong element in the government of France. In fact, it was the highest tribunal of justice in the land. It could, on occasion, force the hand of the King and his ministers of state. It was the inveterate enemy of the Jesuits, whose teaching and influence were opposed to its extreme nationalism in all matters pertaining to the government of the Church in France. The *parlement* was an alert foe, not always scrupulous in its methods of attack, and one the Jesuits were careful not to arouse except on some serious challenge of its loyalty to the Church.

It was this body of men that was the target of a satirical passage in *La Chartreuse*. When a published copy of the poem came under the notice of

the Jesuits, it created serious misgivings. The Provincial wrote a hasty letter to Cardinal de Fleury, the first minister of state:

Monseigneur: I have the honor of writing to Your Eminence on a matter which is of concern to us. We have a young man named Gresset who possesses a genuine talent in French poetry. He has before this been guilty of indiscretion in allowing to get into print a poem containing some very reprehensible passages. When his superiors were apprised of this, they withdrew him from Paris where he was studying theology and sent him to La Flèche. Some were even of the opinion that he ought to be dismissed from the Society; but others, touched by his repentance and his promise to make no more French verses except at the request of his superiors, thought that a less severe penalty should be imposed. But today we learn that, besides the first piece which came to our attention, he has done a second which contains verses of a kind to stir the indignation of the *parlement*, and not without reason. This piece has fallen into the hands of a publisher who has had it printed; but M. Hérault (the lieutenant-general of police) by his vigilance and out of his friendship for us, has suppressed its circulation. Still, it is to be feared that eagerness for profits will eventually provide a way for its sale and distribution. Then, not to be exposed to all the mischievous consequences which the poem can draw down upon us from the side of the *parlement*, we should be obliged to give his dismissal to the author. If Your Eminence wishes to confer with M. Hérault, you will see better than we what we ought to do.

The Cardinal sent this letter to M. Hérault, with the notation that the young man had undoubtedly a wonderful gift for poetry, but "he allows himself too much freedom and will certainly bring the Jesuits into trouble unless they get rid of him. The simple thing to do, and the surest, is to dismiss him." M. Hérault forwarded the Cardinal's advice to the Jesuits and Gresset had to go.

I think it will be clear from all this that the Paris *parlement* had more to do with Gresset's expulsion than any harsh attitude of the Society towards literary genius. Yet I doubt whether any account of Gresset's career that has appeared in English has ever mentioned this salient fact. The writer of the article on Gresset in the eleventh edition of the *Encyclopaedia Britannica* says of Gresset's dismissal from the Order: "Men of robust mind would have been glad to get rid of such a yoke. Gresset, who had never been glad to stand alone, went forth weeping."

The gibe is directed undoubtedly to the famous poem written by Gresset after his dismissal, and entitled *Adieux aux Jésuites*. The following is a literal translation of a part of it:

Yes, in the sundering of my bonds I am filled with regret; I meet freedom coldly.

I look back mournfully at the noble companionship I have quitted; I am sorrow-stricken for the holy intercourse no longer mine.

If I am no more to be found by their firesides, my heart continues to dwell among them.

For you must not take them as envious hand and jaundiced eye portray them.

If you know them only as the clouds of calumny distort them, you know them not at all.

Read and note in their daily life how genuinely straightforward they are.

It gives me unbounded satisfaction to be able to speak out about them.

No self-interest, no fear, no hope prompts me;

for my lot is no longer cast with theirs; it is an impartial hand that traces the picture.

Yes, I have seen men—I must here avow it—too often opposed, too often misunderstood.

I have seen high-minded men, pure hearts, devoted to their country, their king, and their God; indifferent to their own ills, prodigal of their days, tender-hearted and perfect friends, and often the quiet benefactors of their most outrageous enemies; in a word, men too highly esteemed not to be as ferociously hated.

Let others who, even as I, go out from among them, vent their senseless spleen in mischievous attacks designed to make them hated.

As for me, cleaving to the truth and faithful to my own soul, I speak this parting word of fond farewell.

After his departure from the Society, Gresset naturally turned to literature for a career, and specifically to the theatre. His serious plays were not marked successes; but his comedy, *Le Méchant*, met with enthusiastic applause and still holds the stage, Brunetière declaring it to be the best comedy of its kind in that century. Gresset was elected to the French Academy in 1748, not a small honor for a man still in the thirties. Frederick II invited him to join the coterie of French men of letters at the Prussian court, but Gresset had no relish for the Voltairean color of his compatriots there and declined. In 1759, he retired to his native city of Amiens and spent the remaining eighteen years of his life in strict seclusion, living a penitential life for having abandoned his early spiritual ideals.

Beneath the surface gaiety of Gresset, there must have been a solid core of seriousness and solid piety. It may be true that he had not "the minimum of gravity required of a Jesuit," but the obvious reluctance of his superiors to dismiss him, and his own reluctance to be dismissed, indicate the presence in him of something deeper than thoughtless frivolity. His voluntary withdrawal from Paris and the sunshine of popular favor, while still in his prime, to spend his last years in prayerful retirement is another sign that his impish wit had not wholly got the better of a deeply devout spirit.

I KNOW A MAN

I KNOW a man, who is not an ex-Jesuit, and who possesses, in a positive and radiant way, that lovely gift, simplicity, which dispels your awkwardness like magic and puts you promptly at ease. He is always able to discover your especial niceness as soon as you meet him, independently of anything important you may happen to say.

He listens to his friends so effortlessly, they find it unnecessary to exhibit themselves in order to hold his attention.

"How do you do?" it is sufficient to say to him; "I think it is hotter than it was yesterday, but less hot than it was the day before, and, let's hope, much hotter than it will be tomorrow." There being in this last sentence nothing worth paying any attention to, he proceeds to become undistractedly interested in yourself, standing before him in all innocence, an easy prey to his sympathy and affection.

L. F.

SAINT ANTHONY

I come to your shrine unbidden
For the word to make me whole.
O Saint of the lost and hidden,
Find me my heart and soul.

In the mist of early morning
In the fields I cannot find
My heart and soul were stolen
And my dreams were left behind.

The morning mist has lifted
But now I feel afraid
For the sweet hope forgotten
And the laughter long mislaid.

I have searched the vale of silence
Where all sound is dumb,
In the still land of quiet
Where no song can come.

And the echo of my footfalls
Are lost among the dead,
In the ghostly land of Lethe
And the fields unharvested.

For the heart's love remembered
And the dreams that once were mine,
I light this yellow candle
To burn before your shrine.

I have looked for my lost being
In the high land and the low.
O Saint of seeking and seeing,
Tell me the things you know.

ELIZABETH BELLOC

FLIGHT

A beautiful angel stood one night
At the side of Saint Joseph's bed.
He shook Saint Joseph, and called to him:
"Saint Joseph! Wake up!" he said.

Saint Joseph awoke, and was much surprised
To find who was standing there,
And the angel kept saying: "You have to fly!"
"Fly!" said Saint Joseph, "Where?"

"Off into Egypt, immediately,
Yourself and Our Blessed Lady
And little Jesus; so hurry up
And be getting the donkey ready."

"I am not so sure that I know the way
To Egypt," Saint Joseph replied;
"And isn't Our Lord too little as yet
To be taking so long a ride?"

"Nonsense!" the angel insisted, "because
It's Our Heavenly Father's Will,
To protect from danger the Infant King
Whom Herod desires to kill!"

That was enough. And Saint Joseph obeyed,
Though his heart was filled with fear.
And he told Our Lady to "please get up,
Though I hate to wake you, dear."

And quickly they dressed and packed their things,
And long before break of morn,
They were climbing the road that leads to the south
From the town where Our Lord was born.

And when they departed, King Herod's men
Came running with club and sword;
And many an innocent child that night
Was killed in the place of Our Lord.

LEONARD FEENEY

BEAUTY

Beauty can be bitter as the puckered taste
Of unripe almonds in a child's mouth.
Beauty can be empty as the mud-caked stream
That was forewarning of a fearful drouth.

Beauty can be false with her gracious shadows
Hiding her poisons in sweet-scented wine
Beauty can be cold and beauty can be shallow,
But I wish, I wish that beauty could be mine.

JEHANNE DE MARE

MAN AND WIFE

Joseph was a husbandman,
Just, plain spoken,
Born down in Juda
Before Bread was broken,

Skilled in the awl
He plied a trade;
His good brow sweat
Has housed a Maid.

Her black eyes darker
Than the dark-eyed Dove,
He brought his Spouse
To the House of Love.

A whole season long
She wove and spun
A bird-white wool
For her cradled Son.

A line of merles
On a winter tree
Sang her songs
So beautifully.

Joseph brought Mary
To the synagogue,
They paid their tithes
And wrote in the Log.

This is the fable
Since the world began,
Since a white rib flowered
From the flesh of man.

Simeon's word
Was the only knife
Etching the fabric
Of man and wife.

ROBERT DAVID O'BRIEN

BOOKS

THE ISSUE BETWEEN WILSON AND ITALY

ITALY AT THE PEACE CONFERENCE. By René Albrecht-Carrié. Published for the Carnegie Endowment for International Peace. Columbia University Press. \$5.25
"ITALY," said Baron Sonnino to Clemenceau, "had made definite agreements with the Allies. Now comes a third party who says we must give up all this. And that because of new principles in which Wilson believes but I do not . . . President Wilson, after having forgotten and violated many times his Fourteen Points, wants to restore their virginity by enforcing rigorously those which apply to Italy." These words of the Italian Foreign Minister constitute a succinct but full statement of the fundamental issue raised in the strife between Wilson and the Italian Delegation at Versailles in 1919. How that issue arose, and how it was resolved, is the central theme of this excellent and well-documented book, the first really learned work to appear, in English, on Italian policy which prevailed at the close of the Great War.

What was fundamental in the difficulties which the Italians raised was the inability of the English, French and Americans to see the war as it appeared in Italian eyes. They saw Germany as the guilty aggressor and chief enemy who must be punished for her outrages and rendered impotent; but having accomplished that, the Western allies were prepared not only to deal leniently with Austria, but to apply in full to Balkan and former Habsburg lands, the Wilsonian doctrine of democratic national self-determination.

However, in the Italian conception of *la nostra guerra* there was no wicked aggressor, and the purposes of the War had not been camouflaged by altruistic idealism. They were to defeat Austria and wrest from her the control of the Adriatic, to redeem Italian populations for the Italian State, to assure the 1912 title to the Dodecanese, and to secure a foothold for Italian imperialism in the Ottoman east; all of which was promised to Italy by Britain and France in treaties signed to obtain her military alliance. They did not repudiate the obligation so incurred, but they did nothing to help the Italians against Mr. Wilson, who put his foot down on the whole program, since it was precisely the sort of iniquity he had come to eradicate from Europe. And under threat of withholding American material aid for European peace-time reconstruction, his veto stood as long as he himself was able to stand as spokesman of the American national will.

Not until the American election of 1920 did the Italians get a free hand to deal in their own way with the new Serb state that had inherited the Austrian Croats and some of the old Austrian ideas about the Adriatic. By that time not only was Wilson in eclipse, but the Italians had freed themselves from Anatolian entanglements, and France and England had begun their jealous quarrel in the Turco-Greek world; this last cost the Jugoslav State its French as well as American support, and delivered it defenseless before Italy. Then the new Adriatic arrangement could be effected in accordance with Italian ideas.

Mr. Carrié's book provides a thoroughly comprehensive view of the Italian diplomacy that issued in what the early Fascists called the "mutilated victory," and this view arouses both sympathy and respect for the Roman diplomats of 1919-1920. It was impossible for them to obtain all that the nation had expected as fruits of victory; there was neither the material force to wring a just share of the spoils from France and England,

nor the moral argument to convince the righteous but unrealistic mind of Wilson. But by yielding in Anatolia they won the Adriatic, and throughout the peace-making years they evinced a knowledge of European realities far superior to that of their ungenerous allies, who at no time grasped, sympathetically and with understanding, the Italian point of view on the War and on the peace. It is reasonable to believe that if Italian conceptions had ruled the treaty-making, some of the blunders, since proven so costly, would have been avoided.

ROSS HOFFMAN

THEOLOGICAL ASPECT OF CHRISTIAN MYSTICISM

THE DOCTRINE OF SPIRITUAL PERFECTION. Rev. Anselm Stolz, O.S.B. B. Herder Book Co. \$2.25

IT IS significant that the English-speaking Catholic world is being presented with a number of studies of Christian Mysticism in recent years. Of course, we have always had the writings of the great mystics at our disposal but special study of mysticism is a relatively recent development for us. Non-Catholic psychologists in their study of religious phenomena necessarily treat the intensest of religious experiences found in the mystics, but their considerations have to remain purely psychological and for that very reason they have been led to place upon the same level the extraordinary psychological reactions found in the lives of the "saints" of all religions.

Father Stolz, O.S.B., in this work seeks to liberate the study of Christian mysticism from the purely psychological which has characterized it since the days of the great Spanish mystics, and presents a review of mystical theological thought prior to that time. He wishes to emphasize the theological aspect of mystical experience, and this he does with considerable success. From his consideration of the mystical doctrine in early Christian thought, with special reference to the rapture of Saint Paul and the nature of Adam's contact with God in paradise, he succeeds in clarifying to some extent the nature of mystical experience.

His discussion of the foundations for mysticism in the doctrine of Grace and in the nature of supernatural Faith results in the conclusion that "there is no difficulty in conceiving mystical life as the normal rounding off of Christian perfection," which places him in the company of Father Garrigou-Lagrange, O.P., familiar to students of spiritual doctrine through his lately translated works. On the theological possibility of immediate knowledge of God as testified to by the Mystics, Father Stolz constructs an interesting case from the analogy of self-awareness in the natural order. He is most insistent in his assertion of the imperfection of the purely psychological approach to mysticism because "mystical theology shows that psychological reactions of a specific sort do not necessarily belong to mystical life and are not an absolute standard of inner mystical life."

In conclusion, he maintains that mysticism as the consummation of Christian being is nothing extraordinary; not a second way of holiness reserved for a few. Hence, he asserts the legitimacy of striving for and desiring the essence of mysticism, which is the experience of the Divine life. Most of the problems of mysticism are discussed and a theological explanation is offered. The book is a fine contribution to mystical theology, especially in presenting the pre-Thomistic theological opinion.

EDWARD L. MURPHY

THE AMSTERDAM OF THE BURGOMASTERS

THE HOUSE OF TAVELINCK. By Jo van Ammers-Küller. Translated from the Dutch by A. V. A. van Duym and Edmund Gilligan. Farrar and Rinehart, Inc. \$3

SET against the background of the new political thought of Montesquieu and Rousseau we have here a powerful story of human loves and ambitions. Taking the Amsterdam of 1778, a city in reality ruled by three petty burgomasters who paid scant attention to the Prince of Orange, the author has produced a powerful and full-bodied historical novel in which Eighteenth-Century Dutch habits and manners, prejudices and characteristics, are faithfully portrayed.

Of the three burgomasters of Amsterdam, Lourens Jan Tavelinck was the mightiest. Wealth was his, and power, and his selfish and intolerant character never imagined such absurdities as democracy and a rule by the people through direct vote. Yet as he grew older, these things were dawning with ominous insistence, not only in his native Amsterdam but in Europe and the New World—things which were to change the social and political standards of the whole world.

The autocratic burgomaster eventually met death at the hands of a raging populace of peasants and underlings, but he left a son, Dirk Egbert Tavelinck, to carry on his name and ideals. At first Dirk's future seemed to be assured. He would marry well and be a petty tyrant in his turn. But Dirk was not cast in the traditional mold. From boyhood an inner sense had convinced him that the whole machinery of Amsterdam politics and society was based on hypocrisy. Wealth made wealth and the poor should remain so to atone for their sins. These tenets galled the young man and he committed the unpardonable crime of leaving his stupid and aristocratic wife, renouncing all desires to be mighty in Amsterdam, and fleeing to France, unfortunately from a moral standpoint, with the beautiful daughter of his father's game-keeper.

Dirk had always wanted to be a soldier, a true liberator of the oppressed and down-trodden, and he felt that the French Revolution would be his salvation and that of all mankind. How he came to realize the selfishness of men like Danton and Dumouriez, the futility of "Liberty, Equality, Fraternity," and how eventually he returned to his own smug Holland in the rôle of a victorious general of the Sans-culottes complete the event-cycle of this absorbing and romantic novel of a troubled age.

MARY FABYAN WINDEATT

A GUIDE TO ENCHANTED ISLANDS

CARIBBEE CRUISE. By John W. Vandercook. Reynal and Hitchcock. \$3.50

IT HAS become the fashion of late to travel to new places; that is, new to the seasoned traveler who has "done" all the usual spots of interest. Among the more recent popular havens for winter resort seekers Jamaica, Haiti, Bermuda and the Virgin Islands are magic names that offer a great deal of diversion and unusualness.

John Vandercook's newest volume of travel, *Caribbee Cruise*, will fascinate the seasoned pilgrim and the uninitiate alike. The author, a young American born in London, has during the past thirteen years visited sixty-six countries, drawn on by interest in the primitive and little-known peoples, and from his experiences have come eight books. He has made several trips to the West Indies, and *Black Majesty*, perhaps the best known of his works, is a biography of King Henry Christophe of Haïti and has been translated into five languages.

In *Caribbee Cruise* he views with youthful exuberance all the Islands surrounding the Caribbean Sea. His style is crisp and gay, and the history and geography of each Island is written in short and vivid sentences which might be aptly termed streamlined. All is colorful and alive and very amusing.

The average tourist, who rushes from island to island according to a prescribed schedule, naturally misses much of the atmosphere and flavor of strange lands, so that in reading this entertainingly glorified "guide-book" much useful information would be added to any kind of a cruise. Those who sit by the fire-side and content themselves with merely reading about far and fascinating lands will not only delight in these sketches, but will be tempted to dash down without delay and sign up for the very next cruise for the West Indies.

The first chapter engages one's attention at once with a decidedly new and modern version of the voyages of Christopher Columbus; a trifle unorthodox to the more conservative historian, perhaps, but even the most traditional could scarcely repress a chuckle or two. The last chapter is of a more practical nature, dealing with "ways and means"—suggestions for those who actually hope to be up and away to the tropical paradise of the Caribbean. The remainder of the chapters describe the separate islands and places of note on the mainland.

Mr. Vandercook has understanding and a charming sympathy for the peoples of each island, such as the true vagabond should have, and if the passing sight-seer does not wholly agree with him in his kindly estimate of the natives, it may be because he has not remained long enough among these people to gain a proper perspective.

CATHERINE MURPHY

BOOKS IN BRIEFER REVIEW

THIS MAN LA GUARDIA. By Lowell M. Limpus and Burr W. Leyson. E. P. Dutton and Co. \$3

A POSSIBLE candidate for the Presidency should be an interesting character. Conqueror of Tammany, twice reform Mayor of New York ought to make anyone a public character. But the life of Fiorello La Guardia is even more colorful. We have again the story of the son of poor emigrant parents, one an Italian, the other an Italian Jewess. The son of a musician in the Army becomes an American Consul in old Austria, Congressman, Officer in the Air Service, and finally Mayor, but always the politician. Seemingly defeated, each time he springs again into public notice. A liberal, even perhaps pinkish, he is the favorite child of the liberals.

Eternally thundering against Tammany, he attracts the attention of the Reformers. Using as a spring board Prohibition, popular in the country, but unpopular in his own city and district, he jumps into the limelight of city, state and country. Crying out against Wall Street and the bankers, against judges and judges' decisions, he makes himself out as a friend of the down-trodden. With all of this, he is at first only a minority Mayor. Forming the Labor Party to his own ends, he smashes Tammany. How should we judge him? You would never know from this book. It has all the pathos, all the brave deeds, all the color that is La Guardia. Like the newspapers, the authors give us the good and omit any evil. They have produced an interesting book, but like all such books, its friends will praise it; its enemies ignore or laugh at it; to others, it is propaganda.

JOSEPH R. HEARN

LISTEN! THE WIND. By Anne Morrow Lindbergh. Harcourt, Brace and Co. \$2.50

AIRPLANE adventures have been making a bid for a place on the bookshelves, but the attempts, for the most part, have been rather feeble. *Listen! the Wind* is more than merely another story of the air, to be read and

promptly forgotten. After all, a flight across the Atlantic from Africa to Brazil is no trifling matter, but when made in the company of Anne Lindbergh's artfully simple language it forms a whole not soon to be forgotten.

The matter of the book is captivating enough; the failure of the plane to rise from the sea off the Cape Verde Islands, the failure to rise from the "glass water" outside the harbor of Bathurst, the finally successful take-off, the arrival at Natal in Brazil, all the difficulties, excitements, perils and triumphs of such a flight are enough to capture our attention immediately. But *Listen! the Wind* is far more than the mere log of a flight. It is beautifully creative writing. Anne Lindbergh's vividly personal account of the story of ten days, her warmly expressed reactions to this tale of wind and sky forces one to experience it all. She can almost make you touch that intangible wind which is always in the background.

Mrs. Lindbergh manages to include an astonishing amount of technical information without making it seem like a textbook on aviation. Each point is brought in as naturally as the rising of the wind. The appendix of the book which will be of interest to the technically minded includes the specifications of the plane, and all equipment taken on the survey flights. This latter is the work of Colonel Lindbergh. THOMAS F. DUNCAN

THE REORGANIZATION OF STATE GOVERNMENTS IN THE UNITED STATES. By A. E. Buck. Columbia University Press. \$2.50

SPEAKING with a voice of authoritative experience, the author portrays the recent trend of state governments towards reorganization and simplification of the mechanics of government. The volume is divided naturally into two sections. The first part presents the background of the movement towards reorganization, sketches the model state constitution of the National Municipal League (in whose interest this volume is printed), discusses various standards and types of administrative reorganization, summarizes some results of administrative reorganization, and stresses the need for frequent state surveys. The last section is devoted to actual or proposed reorganizations in each state.

The author mentions the plans to reorganize the United States into a federation, not of states, but of regional commonwealths, and voices the opinion that there are too many states in the Union. He does not, however, enter into any prolonged discussion of those interesting topics. The book is a well-stocked magazine of information, a useful compendium for those who are interested in the problems of government. FRANCIS X. CURRAN

LIFE OF CHRIST. By Hall Caine. Doubleday, Doran and Co. \$3.50

IN his *Life of Christ*, Hall Caine mistakably includes an introduction and history of the Old Testament far in excess of what is required as a preparation for the *Life of Christ*. In this part of the book the author leans considerably to the evolutionistic and materialistic explanation of the Bible. On such topics as revelation, prophecy and biblical inspiration, he is not a good guide for the orthodox. Likewise, in his treatment of the life of Christ out of the New Testament, the claim that he is a Christian and writes for Christians cannot be sustained. Against what has been orthodox Christian philosophy for centuries, the writer expresses views concerning the Virgin Birth, the miracles and the Resurrection of Christ. Claiming to rest Christianity on the reality of the Resurrection, the author rests his views on a concept of the Resurrection which is entirely erroneous.

The book is not one which an ordinary Catholic would be allowed to read without permission of his Bishop. It may serve the professor of Sacred Scripture or Apologetics mostly as a summary or restatement of the age-old and long answered objections which have been made against the Bible in the last century.

WILLIAM J. MCGARRY, S.J.

THEATRE

MR. EVANS' HAMLET. During the performance of Maurice Evans' uncut version of *Hamlet* at the St. James Theatre, one is so exalted by the magic of the play and the performance that one has neither time nor inclination for analysis. One follows unquestioningly, almost unthinkingly, the enchantment of those five hours. One is swept forward on it, as on a mighty wave. One is engulfed in the tumult of passion and revenge and misery around one. For this is not acting one is seeing; this is life, alternately tearing at the nerves, pulling at the heart-strings, wringing the very soul, and carrying one away by the very beauty of its absorbing realism and tempest of passion.

It is not till the final curtain has fallen and one has made a dazed way out of the theatre that there is time and mental power to consider such details as reaction and emotion. The first of these, of course, is the exaltation that follows as well as accompanies the enjoyment of great art. It is a marvelous experience and privilege to assist at the making of such theatrical history.

The next emotion, in most instances, is probably surprise. The play lasts almost five hours; yet, even to those who have seen dozens of *Hamlets*, including all the great ones of our time, the performance seems no longer than that of the cut version with which we are so familiar. Why is this? The question answers itself. Because both play and acting are so much better than any version and acting of *Hamlet* we have ever seen before.

For this uncut *Hamlet* shows us all we have heretofore missed in the play itself. It clarifies the characters and the actions of the players: it eliminates the ambiguities of many scenes in the routine version; it leaves reviewers and commentators and spectators of the drama with no critical leg to stand on, with nothing to "explain," with no problems, with no theories to expound. It is complete, and it is perfect.

When this is realized one's next emotion is close to indignation. Why, all this being so, have we had to wait till 1938 to see an uncut *Hamlet*? Why has not some producer had vision enough to give us the complete version long ago? But that emotion is a passing one, and it has an answer, too. There was no Maurice Evans to play it for us long ago—and what a disaster it would have been if someone else had tried! Its failure would have been a catastrophe.

Which brings me back—cooler-headed now and with a quieter pulse—to the underlining of the fact that the most superb play ever written is now on our New York stage in its entirety, and that it is staged and acted, by its star and its company, more perfectly than it has ever been staged and acted before. It is time to mention, too, that Margaret Webster's admirable direction has its part in the general inspiration of the production, and that David Ffolkes' sets and costumes are as simply and beautifully appropriate as they should be. Take a late afternoon and evening off and see the uncut *Hamlet* at once. Not to see it is an injury to yourself and a deprivation to those grandchildren to whom you would like to boast some day that you were among the elect who saw it first.

No good player could fail to be inspired by Mr. Evans' work. It lifts his players to the heights and carries the audience there with them. Mady Christians is the living queen of a living son, guilty, conscience-obsessed, and weak. Miss Locke's Ophelia is deeply appealing, and Henry Edwards brings even the King to life. If one or two other characterizations seemed less inspired, no one will mind that. We are all on the highest hill of art with Maurice Evans—and it is a thrilling place to be.

ELIZABETH JORDAN

FILMS

THE CITADEL. Dr. Cronin's best-selling novel has been brought to the screen as a commentary on modern medicine men and especially those who carry on the Hippocratic tradition in fashionable London. It is a literate and adult discussion of the difference between a profession and a business which makes its points in a mordant, if fairly melodramatic style. The plot concerns a young doctor who is all but disillusioned when his pioneering efforts in behalf of a tuberculosis-ridden mining town are rebuffed by the patients themselves. Removing to London, he is inducted by a college mate into the mysteries of treating hypochondria at a profit and it requires a personal tragedy to reawaken his idealism. His participation in an unlicensed scientist's attempt to save a child's life brings upon him a criminal action which he defeats in a masterly defense of experimentation. King Vidor, with the aid of authentic English backgrounds, has composed a social study of special interest and has raised a familiar theme to the intensity of a moral. But, lest it sound like caviar to the general, the human conflict between the society doctor and his uncompromising wife generates more warmth than most unblushing romances. Robert Donat creates the doctor with such understanding that he retains our sympathy even after we have parted company in the matter of ethics, and his reform is both logical and satisfying. Rosalind Russell stands out in a capable British cast. This is not casual entertainment but it will certainly repay discerning patronage. (MGM)

ANNABEL TAKES A TOUR. Coming under the head of unfinished business, this is a continuation and but a slight improvement upon the first film episode concerning Annabel. It is airy nonsense, with here and there a satiric side-glance at the Hollywood scene. By directing it at a feverish pace, Lew Landers has succeeded in sustaining an illusion of plot throughout the picture. The star, in this instance, is linked romantically with the author of sensational novels by her publicity man and almost ruins the scheme by actually falling in love with him. The appearance of his wife and children convinces her that the whole affair is a typographical error and the way is paved for still another sequel to Annabel's antics. Jack Oakie and Lucille Ball are again featured, supported by Ralph Forbes and Ruth Donnelly. The piece will provide a moderate amount of fun for the family. (RKO)

LISTEN, DARLING. Screen juveniles are notoriously burdened with the most unenterprising parents to be found in or out of fiction. This picture upholds the thesis once more but, in a dazzling display of novelty, presents not one precocious child but two. The problem of finding a new and desirable father for the girl occupies the earnest attention of the youngsters and results in personal interviews which occasionally rise to comic heights. Before the quest is ended, Judy Garland and Freddie Bartholomew romp through a variety of adventures and offer good family entertainment. (MGM)

ALWAYS IN TROUBLE. Still another of the movies' younger generation is involved in this comedy adventure. Jane Withers is herein presented as the hoyden of a *nouveau riche* family which has forgotten how to enjoy itself in the midst of social-climbing. Jane contrives to get the family shipwrecked and, just for interest, held for ransom by a gang of smugglers. Needless to say, she solves as well as originates the problem according to the mysterious ways of picture heroines. There is not much to be said for this type of opus in general except that it keeps the wheels of a great industry in motion. (Twentieth Century-Fox)

THOMAS J. FITZMORRIS

EVENTS

A NUMBER of interesting new campaigns were launched. . . .

Alarmed by the radio broadcast describing the landing of inhabitants of Mars near Princeton, N. J., a broadcast which threw the whole country into a panic, a group interested in defending the United States against aggressors from Mars set up "The League for Peace, Democracy, Defense Against Mars." Recent political speeches have given Americans the impression that the combined fleets of Germany, Italy and Japan are drawing near our shores. The added threat from Mars cannot but occasion anxious concern. An offensive alliance between Germany, Italy, Japan and Mars directed at the United States would certainly strain our defensive resources to their utmost limits. The need for immediate preparations to defend the country against the imminent attacks from these Powers thus becomes apparent. The new organization will endeavor to awaken the nation to a realization of the perils from Mars. Relations between the United States and Mars have thus far been amicable, but the propaganda that will issue from the new anti-Martian society will most certainly destroy these friendly relations. Americans have been fully informed by politicians of the approaching attacks by Germany, Italy and Japan. They should be equally well-informed concerning the forthcoming invasion of the United States by space ships from Mars. Only by a national campaign of enlightenment concerning this very grave and very real peril will it be possible to get the people to cough up more money for taxes.

Another movement launched was designed to reduce automobile accidents. The chief threat of auto mishaps, according to the promoters of this new campaign, comes from slow drivers. Most Americans, it was pointed out, like to drive at a speed of seventy or eighty miles an hour. When an autoist comes around a curve at eighty miles an hour, and suddenly perceives a slow-driven car in front of him, it is impossible for him to stop in time to avoid a collision. Moreover, stopping eats up valuable time. If the car in front were also zipping along at eighty miles an hour the annoyances occasioned by collisions would be averted. It was revealed that many cars go as slow as forty-five and fifty miles an hour, even in city traffic, thus presenting a constant peril to fast-moving autos. The new society will strive to obtain legislation establishing a minimum speed limit of eighty miles an hour outside urban centers and seventy miles in city traffic. Autoists moving slower than that would be put in jail for not more than two years as reckless drivers.

Another campaign was launched in California. Its object is to obtain a pension of fifty dollars every Friday for all citizens under fifty. California voted on a proposition to give citizens over fifty thirty dollars every Thursday. Proponents of the new campaign felt that people under fifty were being discriminated against and that something should be done for them. The argument is that while donating fifty dollars every Thursday to people over fifty will undoubtedly increase purchasing power, giving fifty dollars every Friday to all under fifty will increase purchasing power still more.

Inspired by the California plan, a group in the East set off a campaign that will boost purchasing power to even greater heights. The aim of this group is to have the Government give fifty dollars to everybody every day except Thursday and Sunday. Advocates contend that their plan would forever solve the problem of purchasing power.

THE PARADER